Thacher

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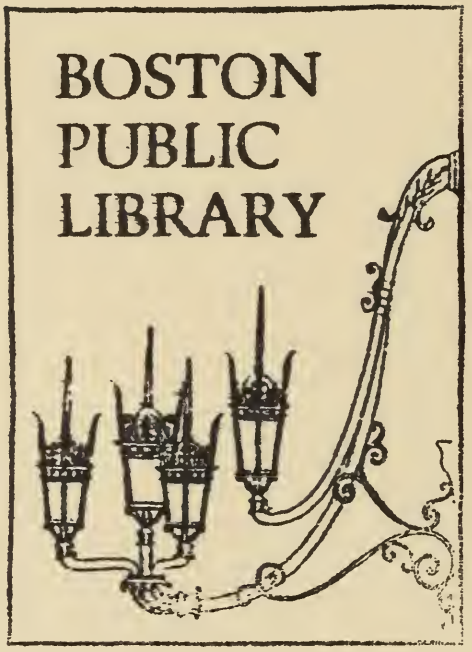
v.1

Research
Library

HERALDIC DESCRIPTION

AR[illegible]ss moline *argent;* on a chief *d'or*, three grasshoppers, proper.

[illegible]hopper, proper, resting on a helmet, visor closed.


BOSTON
PUBLIC
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Thomas[3] Thacher
1620-1678
Boston Branch
and
Progenitors
Volume One
Peter[1], Peter[2], Thomas[3]

Thomas[3] Thacher
1620-1678

Boston Branch

Progenitors and Descendants

Volume One

Compiled By

Elwood James[11] Thacher
1907-

Winter Haven, Florida

1978

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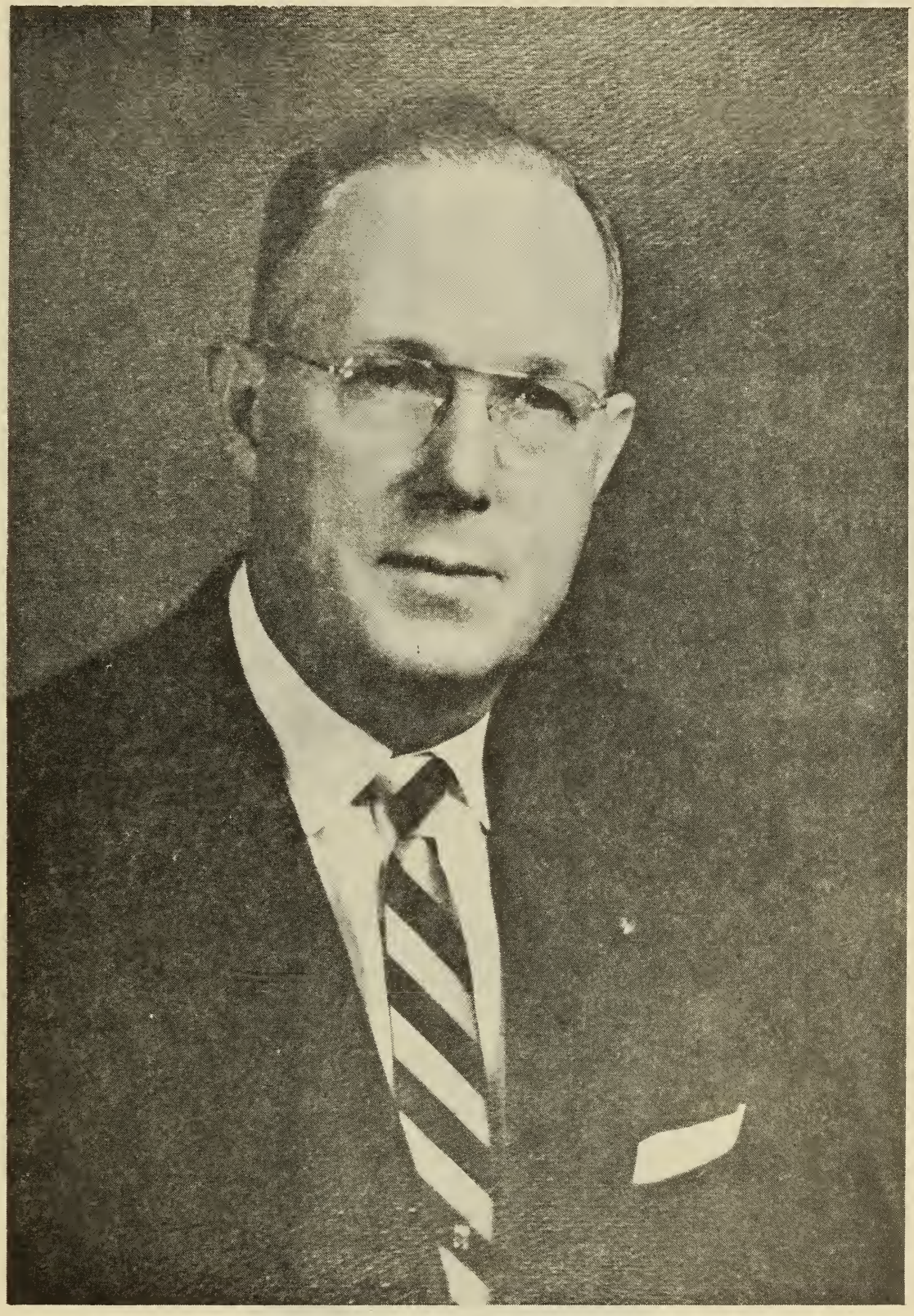
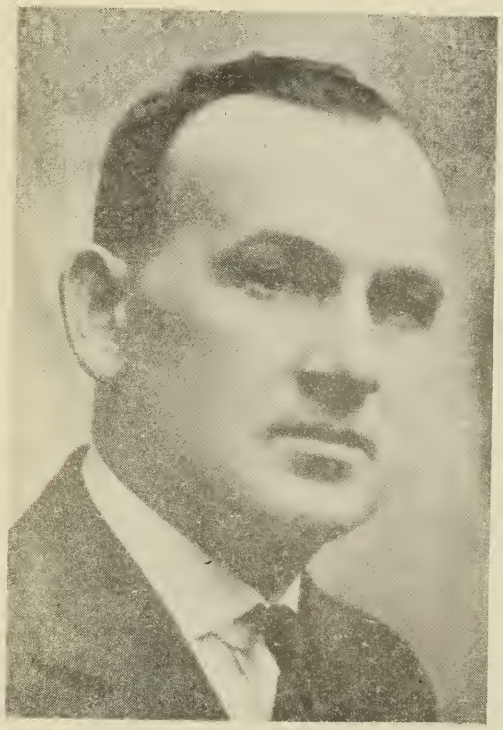
V.1



Elwood James[11] Thacher
1907-

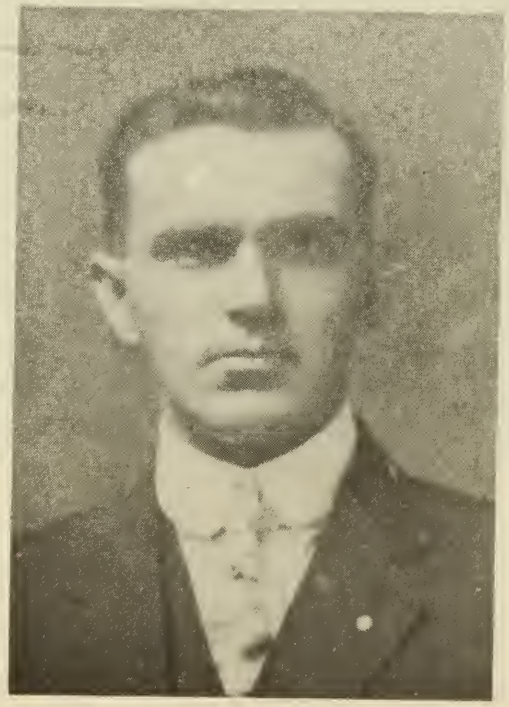
Printed In The United States Of America
Library Of Congress
Catalog Number 79-63849
Washington, D.C. 20025

Dedicated To
My Father, My Mother, and My Uncle



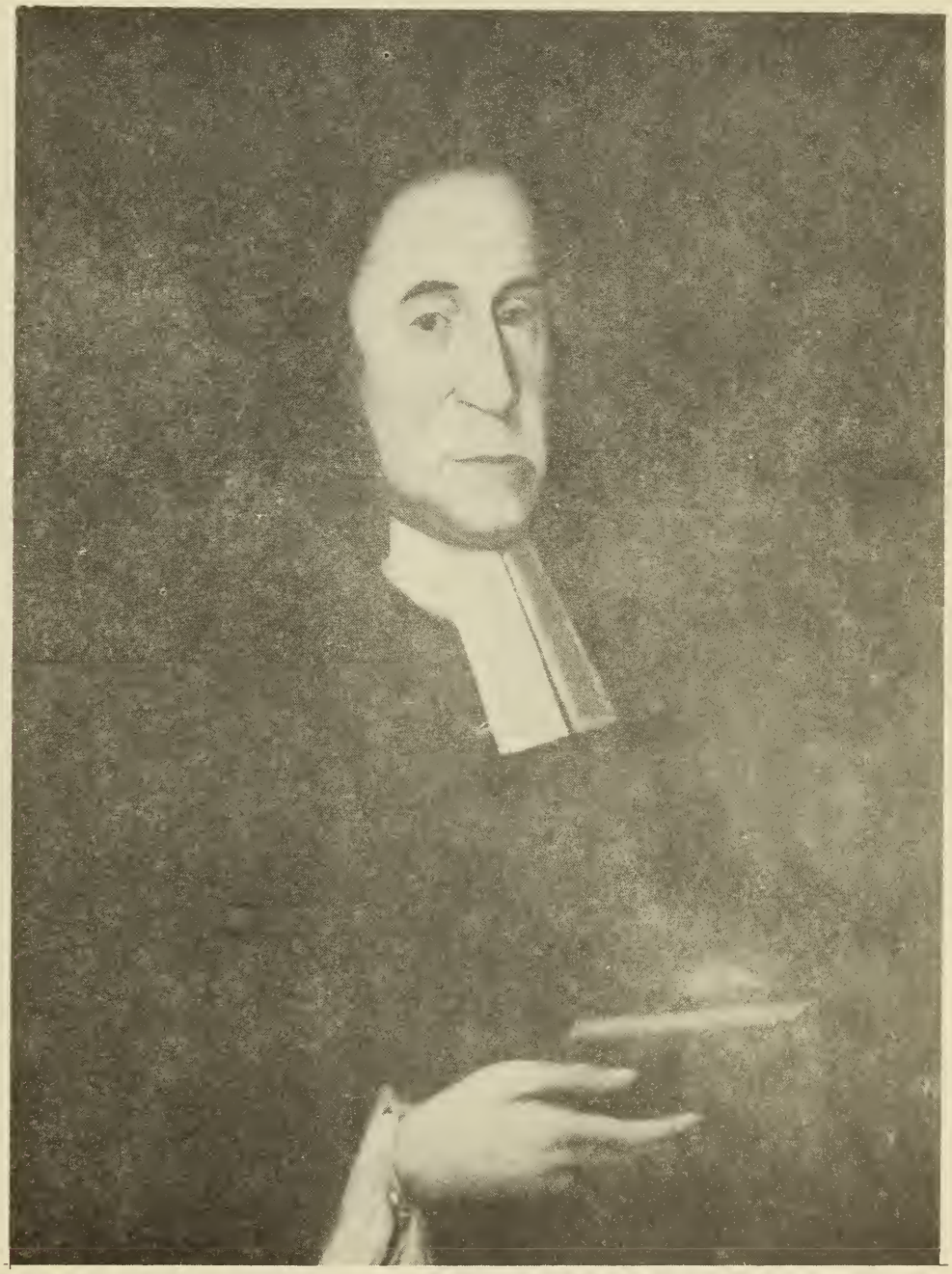
William Peter[10] Thacher
1885-1957
1912

Minnie Werry Thacher
1887-1971
1912



Ralph Webb[10] Thacher
1883-1971
1912

It has been the anxious desire of all nations, in all ages of the world, that family genealogies, from their original foundations, should be correctly recorded and transmitted to future generations; and posterity love to trace back their progenitors, in an uninterrupted line, to the earliest periods. The spreading branches of the Genealogical tree, from the stock of the Pilgrims, will ever command admiration and respect; and among these, the name Thacher is not the least deserving of a grateful and perpetual remembrance.



Rev. Thomas[3] Thacher
1620-1678

Acknowledgments

To the New York Genealogical and Biographical Society from whose library records and old manuscripts, the English background, progenitors and many descendants of the Thacher-Thatcher family has been collected and compiled. --

To the authors and publishers of Thacher-Thatcher family records, and to a number of special sources and contributors: the Library of Congress; the New York and Philadelphia Libraries; Winsors History of Duxbury, the History of Weymouth and Weymouth Town Records, Massachusetts; Plymouth Colony Records, Wills and Inventories; The Old South Church, Boston and Boston Historical Records, Massachusetts; Cape Cod and Marthas Vineyard, Massachusetts; Allen's Thacher genealogy; Howell-North Books, Jim Shaughnessy's D&H Railroad; World Book; The League of Women Voters, Wilkes-Barre, Pennsylvania; Roosevelt School of Eighth Graders, Carbondale, Pennsylvania; History of Chilmark, Milton, and Scituate, Massachusetts; and to the many others not mentioned here, my sincere thanks.

Elwood James Thacher 11

Elwood James Thacher 11

Preface

Over sixty years ago, about 1910, Mr. John R. Totten as a member of the New York Genealogy and Biographical Society compiled a genealogy of the Yarmouth branch of the Thacher-Thatcher family. He was himself a part of the Thacher family on his mother's side. She being Julia Hubble Thatcher Totten, 1823-1906, wife of Lieut. James Totten, 1818-1871, U. S. Army. Because of his great interest in his family, and genealogy, he began the task of compiling his side of the family, the Yarmouth Thacher-Thatchers. He compiled and published a genealogy of the Yarmouth branch of the Thacher-Thatcher families for the New York Genealogy and Biographical Record, in 34 parts, to about 1918.

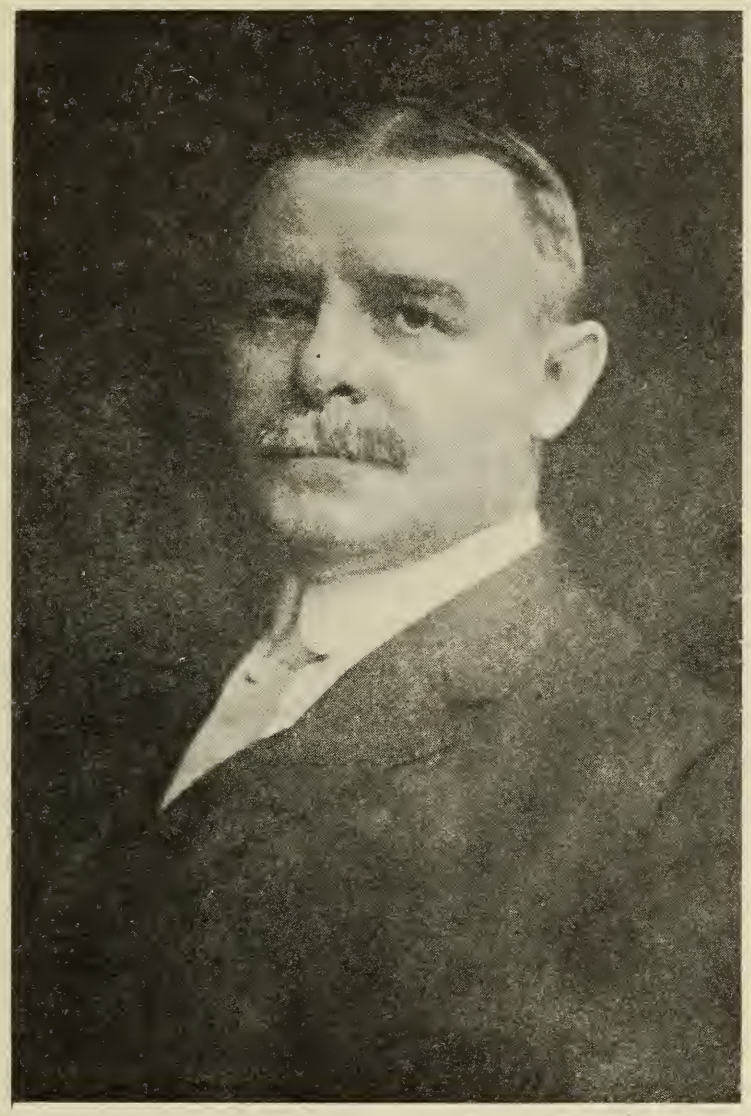
In Mr. Totten's genealogy of the Yarmouth Branch of the Thacher-Thatcher family he commended highly the help and cooperation he received from all Thacher-Thatcher families, and he was particularly appreciative to the Hon. Peter[8] Thacher (1810-1894) of West Newton, Massachusetts, who for many years previously to his death devoted much time and money in endeavoring to clear up the record of the English origin of the Yarmouth-Boston branches of the Thacher family as well as to collect a definite record of the Thachers in the United States.

On May 18, 1882, Peter[8] Thacher published a small pamphlet in which he foreshadowed the conclusions of Mr. Totten in his compilation of the English record of the family.

Peter[8] Thacher's son Stephen[9] Thacher, esq., of Boston, Massachusetts, heir to the manuscript collections of his father relating to the Thacher family, gave Mr. Totten temporary possession of the documents during his period of compilation of the English Origin and genealogy of the family. It is also noted that, The Hon. Peter[8] Thacher was very much aided in his genealogy work by Miss Julia W. Redfield of Pittsfield, Massachusetts, who also generously presented Mr. Totten with her entire manuscript collection bearing on her study of the Thachers in England and the United States. In collecting and compiling the English records of the Thacher family, The Hon. Peter[8] Thacher was assisted greatly by Mr. J. Henry Lee, the American genealogist who made a specialty of unravelling knotty questions of English ancestry. The results of his research made in England, and submitted to the Hon. Peter[8] Thacher, was so complete and satisfactory as to be invaluable to Mr. Totten during his own search, which enabled him to make definite conclusions on the English origin and genealogy of the Thacher family.

In Mr. Totten's Thacher-Thatcher genealogy of the Yarmouth Branch of the family, he particularly acknowledges the excellence of the work of his predecessors in this field, and to record in the name of those of Thacher blood the debt due to Hon. Peter[8] Thacher and to Miss Redfield for clearing this field of many preliminary obstacles; and to record his endorsement of Mr. Lee's exhaustive and clearly submitted reports on the results of his search in England upon the Thacher family.

Mr. John Reynolds Totten was an ardent student of genealogy and an outstanding gentlemen in the minds of many and particularly so, to all the Thacher-Thatcher families in America who refer to and study his compilations with interest and respect. Mr. Totten became the First Fellow of the New York Genealogy and Biographical Society on April 16, 1924. In memory of Captain John Reynolds Totten we include a biography of his life as contributed by Howard S. F. Randolph, F.G.B.S., Los Gatos, California.



John Reynolds Totten, F.G.B.S.
1856 - 1936
Original portrait in the collection
of the New York Genealogical and
Biographical Society
New York, New York

JOHN REYNOLDS TOTTEN
1856-1936

Captain John Reynolds Totten, Editor of the New York Genealogical and Biographical Record, First Fellow, Life Member and Ex-Trustee of the New York Genealogical and Biographical Society, died at his home, 1165 Fifth Avenue, New York City, on Saturday, February 1, 1936. Private funeral services were held at his home on February 3, and the interment was private. He was buried at _____, _____, in the _____cemetery where a gravestone marks his resting place. Captain Totten was born at Barrancas Barracks, Pensacola, Florida, November 4, 1856, the son of Brevet Brigadier-General James Totten and his wife, Julia Hubbell Thatcher. His father, General James Totten (1818-1871), a graduate of the United States Military Academy at West Point with the class of 1841, was a son of William Totten and his first wife Jane Browne of Little Rock, Arkansas. William Totten was for many years connected with the medical department of the United States Army, and was subsequently Ordnance Store Keeper at the Arsenal at Little Rock.

Captain Totten's mother, the late Julia Hubbell[8] (Thatcher) Totten (1823-1906), was a daughter of Anthony[7] Thatcher and his wife Lucretia Christophers Mumford. Through his mother Captain Totten was descended from the Rev. Peter[1] Thacher of England, his emigrant ancestor being the Anthony[2] Thacher. He was also descended from the Honorable Christopher Christophers of New London, Connecticut, Elder William Brewster of the Mayflower, Lion Gardiner and Gilbert Saltonstall.

John Reynolds Totten was educated at the Episcopal Academy, Cheshire, Connecticut, and at the United States Military Academy at West Point. He graduated ninth in his class in 1878. Upon graduation he was made a Second Lieutenant in the First Infantry. He served at the Military Academy as Assistant Instructor of Military Tactics for two months, and then was placed on frontier duty for a short time at Fort Randall, South Dakota, and Fort Hale, _____, at which time he was transferred to the Fourth Artillery. During the latter part of 1879 he was in garrison at Alcatraz Island, California, and after a short leave of absence was stationed at Fort Monroe, Virginia, and

and Fort Preble, Maine. On August 28, 1884, he became a professor of modern languages at West Point, was promoted to a First Lieutenancy in the Fourth Artillery on January 6, 1886. He was Principal Assistant Professor of Spanish at the Academy from 1887 to 1889, and then was in garrison at Fort Adams, Rhode Island, for a year. He resigned from the Army on April 1, 1891.

For many years Captain Totten was an ardent student of Genealogy, and after his retirement from the Army he devoted his leisure to this pursuit. He joined the New York Genealogical and Biographical Society in 1894, and became a life member in 1905. He was elected a Trustee of the Society in 1906 and served for twenty-eight years, resigning in 1934. It is not too much to say that for many years Captain Totten and the late Clarence Winthrop Bowen were the bulwarks of the society, Mr. Bowen taking charge of the finances and the social life of the Society, and Captain Totten having oversight of the Library and of the publication of the Record. He was Financial Editor of the Record from 1916 to 1921, and was the Editor from 1921 until his death.

Many were the offices held by Captain Totten in the Society. He was a member of the Executive Committee from 1904 to 1911, and again from 1913 to 1927, and was its Chairman from 1905 to 1911, and from 1915 to 1927. He was Librarian of the society from 1904 to 1911, and was elected Fourth Vice-President in 1931, and Third Vice-President in 1932 serving two years.

John Reynolds Totten was also the first person to be recognized by the bestowal of the Fellowship of the Society, on April 16, 1924. For many years he was the only Fellow of the Society, and to no one was it more fittingly given than to Captain Totten. The original motion reads as follows:

> "A Joint Meeting of the Board of Trustees and of the Executive Committee of the New York Genealogical and Biographical Society was held at the Society's office on Wednesday, April 16, 1924, at 4:30 p.m. The regular routine business of the Society having been transacted, a motion was made by Abraham Hatfield, Esq., in accordance with the enabling power vested in the Board of Trustees by Article IV, Section 5, of

> the By-Laws of the Society, that John Reynolds Totten, in recognition and appreciation of his great services to the cause of Genealogy in general and especially along those lines working for the benefit of the New York Genealogical and Biographical Society, be elected a Fellow of the Society. This motion was duly seconded by Thomas Townsend Sherman, Esq., and was unanimously passed by the Board of Trustees by a rising vote. Alexander McMillan Welch, Trustee and Secretary pro tempore of the meeting was requested to notify Mr. Totten of his election, emphasizing that it is the first time that the Board of Trustees has availed itself to such power of election. Whereupon, upon motion duly seconded, the meeting adjourned."

The writings of Captain Totten on genealogical subjects were extremely numerous and very varied. Perhaps the most extensive of his genealogical researches was his manuscript genealogy of the Thacher-Thatcher family, part of which was published serially in the Record from 1910-1931. The rest of the manuscript, perhaps two or three times the size of that already published, is now part of the manuscript collections of The New York Genealogical and Biographical Society, a gift of Captain Totten. This manuscript, written in his own hand, shows the results of long-continued and exhaustive investigations on the family. The amount of correspondence and research it entailed is almost inconceivable. He also wrote genealogies of the Christophers and Preston families, to mention only two out of many. Of late years he became interested in the early Dutch families of New Netherland, and the Record has published in almost every number during his editorship some article of value by his hand. No genealogist can reach perfection, but to Captain Totten was added the saving grace of accepting and publishing corrections of his work, when they were proved to be in error. The Society owes him an enormous debt for the immense amount of time and energy which he devoted to it. No one not familiar with the extraordinary amount of time and thought which he gave to the Society, and especially to the Record, can have any conception of his faithfulness to the Society.

To those of us who had the privilege of close intimacy with Captain Totten, his death is an irreparable loss. He was a true friend and an outstanding gentleman of the old school. His extraordinarily ready wit and his keen sense of humor will be sorely missed, particularly at the meetings of the Publication Committee, at which they especially scintillated. He had a warm heart, and to know the man well was to love him. His place no one can fill.

John Reynolds Totten married first, in New York City, on February 1, 1880, Lizzie Swan Townsend, by whom he had three children who died in infancy. He married second, at Garrisons-on-the-Hudson, New York, on September 5, 1889, Mrs. Elma Smythe (Preston) Van Voorhis, daughter of Cyprian Preston and his wife Mary Hamilton Stockwell, and widow of Arthur Stoddard Van Voorhis. He is survived by his widow. A brother, Charles A. L. Totten, died some years ago.

At a meeting of the Board of Trustees of the

New York Genealogical and Biographical Society,

held April 22nd, 1927, the following Minute and Resolutions were unanimously adopted:

Owing to the resignation as Chairman of the Executive Committee, and as a Member of the Building Committee of

Captain John Reynolds Totten,

the Board of Trustees wish to put on record their appreciation of his valuable services to the New York Genealogical and Biographical Society since he joined the Society in 1894, more than thirty-three years ago.

Captain Totten became a Life Member in 1905, has been a Trustee twenty-one years, or since 1906; and has been Chairman of the Executive Committee twelve years, or since 1915. He was Librarian from 1904 to 1911, Financial Editor of the New York Genealogical and Biographical Record from 1916 to 1921, and a Member of the Publication Committee seventeen years, or from 1910 to 1927.

The enumeration of the offices above named fails to express the services which Captain Totten has so faithfully performed during the past thirty-three years. During the illness or absence from town of the Treasurer or other Officers he has cheerfully and effectively attended to their duties. Captain Totten has been the wheel horse of the Society for more than a generation.

His services can never be forgotten.

Be it therefore

Resolved, that the heartfelt thanks of the Board of Trustees be extended to our fellow Trustee, Captain John Reynolds Totten for the valuable services he has rendered the New York Genealogical and Biographical Society during the period from 1894 to 1927. The Trustees wish also to express their appreciation of his services as Editor of the New York Genealogical and Biographical Record, since he became its Editor five years ago, and are pleased to record that he will continue for the present as Editor, and also as a Member of the Board of Trustees.

Resolved, that a copy of the above Minute and Resolutions be engrossed and sent to Captain Totten.

Clarence Winthrop Bowen — Tobias Alexander Wright
Wm. Ross Proctor — John E. Stillwell
Alexander McMillan Welch — E. H. Gary
Samuel Verplanck Hoffman — W. A. [illegible]
Edward Dean Adams — Abraham Hatfield
Ellsworth Everett Dwight — [illegible]
Alrick H. Man — Henry Russell Drowne
[illegible] — Thos. T. Sherman
John Clapperton Kerr

INTRODUCTION

Rev. Peter[1] Thacher, 1545-1624, of Queen Camel, England, is the earliest known Thacher ancestor of the Yarmouth and Boston Branches of the Thacher-Thatcher families, and he is probably the most remotely known ancestor of the majority of Thacher-Thatchers in America.

In America Thomas[3] Thacher, 1620-1678, is the emigrant ancestor of the Boston Branch of the Thacher-Thatcher family.

Mr. Totten during his many years of compiling genealogies collected a great deal of information on the Boston Branch of the Thacher-Thatcher family, recording it on manuscript forms in his own handwriting. From these forms, library books, family records and pamphlets, and many individual family sources and collections, two compilations concerning the Boston Branch Thacher-Thatcher families have been compiled.

Thomas[3] Thacher
1620-1678
Boston Branch
Progenitors and Descendants
Volume One

Thomas[3] Thacher
1620-1678
Boston Branch
Progenitors and Descendants
Reference Index
Volume Two

In both compilations only Thacher-Thatcher sons have been extended. Thacher-Thatcher daughters have been extended to include their marriage and a listing of their children up to about 1906. James Peter[9] Thacher's descendants, however, have been extended to about 1970.

The information contained in these two compilations has been developed for our family records, but it is hoped they will be a helpful source of beginning for many Thacher-Thatcher families. And, even though the reference book information is limited to names, birthdates, birthplaces, occupations, marriages, and issues, a compiler should be able to trace a direct line of ancestors back to 1545, providing, of course, that he or she can first identify themselves, their family, their father, their grandfather or their great-grandfather in the reference book index of given names or marriage names.

Volume One is a compilation concerning Thomas[3] Thacher's family, his ancestors, and his descendants, and the dedication text has been expanded to include a biography of his life along with biographies of other Thacher progenitors and descendants. Also in the text of this compilation is information on varied subjects[3] for posterity reasons, and, concerning Thomas Thacher's ancestors and/or descendants.

The reference book, Volume Two, has been prepared for easy use by a system of numbers to locate Thacher-Thatcher (Boston Branch) ancestors and/or descendants.

First: locate a given name in the Reference Book Index. For instance, to locate James Thacher, born November 28, 1773, use the alphaindex of first names, section one. You will find:

James, 11/28/1773, 152

The reference number 152, is the Identity of James Thacher.

Second: leaf through the Reference Book Text to Identity 152. Under the Identity number 152, you will find

the number 25. This is the identity number of John Thacher, James Thacher's father. By following back in continuance, a direct line of ancestors can be obtained.

The Descendants of James Thacher can be located by their Identity numbers shown on the same line as their name. For instance under Identity 152, James Thacher's son is noted:

Theron 273
born January 10, 1800,
died September 28, 1888

The Identity of Theron is number 273 located further on in the text. Also under 273, you will find information concerning Theron's wife and his children. The descendants of Theron's family can be found in a similar manner.

Third: if a marriage name is used to locate a Thacher-Thatcher family, refer to the index of marriage names, in Section Two of the alphaindex. For instance, the marriage name Abel, you will find:

Abel, Benjamin, Lydia, 1/28/1776, 153

This listing refers to Benjamin Abel, Lydia Thacher, the date they were married, and Lydia Thacher's Identity number, 153.

Using Lydia Thacher's Identity number 153, you can locate her family in the text.

As stated earlier, however, a further extension of Lydia Thacher's children has not been made. Only the Thacher-Thatcher sons have been extended where possible at this time, and his descendants, and the dedication text has been expanded to include a biography of his life

along with biographies of other Thacher-Thatcher progenitors and descendants.

In compilations of information such as this, it requires the handling and rehandling of many numbers and many names, many times, from many family sources, and in doing so there will always be corrections. So if a tracer develops more authoritive information from other numerous sources on Thacher-Thatcher identities, please do so in the spirit of these two compilations, Family Interest and Posterity.

Boston Branch Thacher's Progenitors and Descendants

A compilation of Thomas[3] Thacher, 1620-1678, his progenitors to 1545, and a direct line of descendants to James Peter[9] Thacher, 1849-1920, and his descendants to 1973, is noted here. Chart pages showing direct line families and lineage is included in each volume.

Volume One: Thomas[3] Thacher
1620-1678
Boston Branch
and
Progenitors
(Peter[1], Peter[2], Thomas[3])

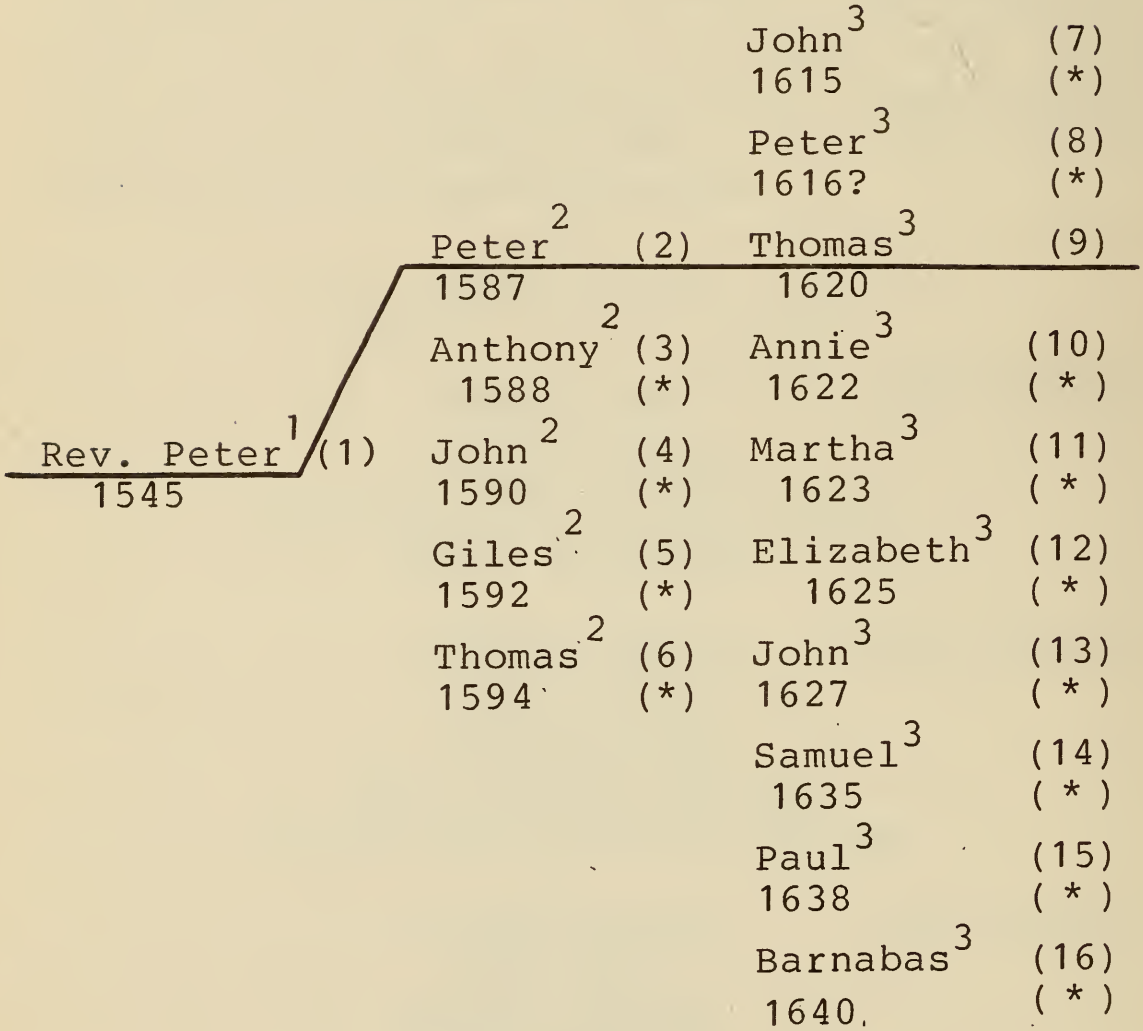
Volume Two: Thomas[3] Thacher
1620-1678
Boston Branch
Progenitors and Descendants
Reference Index

Volume Three: Thomas[3] Thacher
1620-1678
Boston Branch
Descendants
(Ralph[4], Peter[5], John[6])
(Peter[7], Peter[8], James Peter[9])

Volume Four: Thomas[3] Thacher
1620-1678
Boston Branch
Descendants
(James Peter[9] Descendants)

Volume Five: Thomas[3] Thacher
1620-1678
Boston Branch
Descendants
(Ralph[10] and William Peter[10] Descendants)

Thacher Families
Boston Branch
Rev. Peter[1] 1545, Rev. Peter[2] 1587



(1) Reference Index
Identity Number

(*) See Yarmouth Genealogy
Thacher-Thatcher Families

Thacher Families
Boston Branch
Rev. Thomas[3] 1620, Rev. Ralph[4] 1648

John[3] 1615	(*)			Thomas[5]	(93)
Peter[3] 1616?	(*)			Elizabeth[5] 1672	(94)
Thomas[3] 1620	(9)	Thomas[4] 1644	(10)	Ann (a)[5] 1673	(95)
Annie[3] 1622	(*)	Peter[4] 1651	(11)	Ruth[5] 1675	(96)
Martha[3] 1623	(*)	Ralph[4] 1648	(12)	Rodolphus[5] 1677	(97)
Elizabeth[3] 1625	(*)	Elizabeth[4] 16--	(14)	Lydia[5] 1679	(98)
John[3] 1627	(*)	Patience (Kemp) (adopted)		Mary[5] 1681	(99)
Samuel[3] 1635	(*)			Ann (a)[5] 1683	(100)
Paul[3] 1638	(*)			Peter[5] 1686	(23)
Barnabas[3] 1640	(*)				

(*) See Yarmouth Genealogy
Thacher-Thatcher Families

Thacher Families
Boston Branch
Peter[5] 1686, John[6] 1739

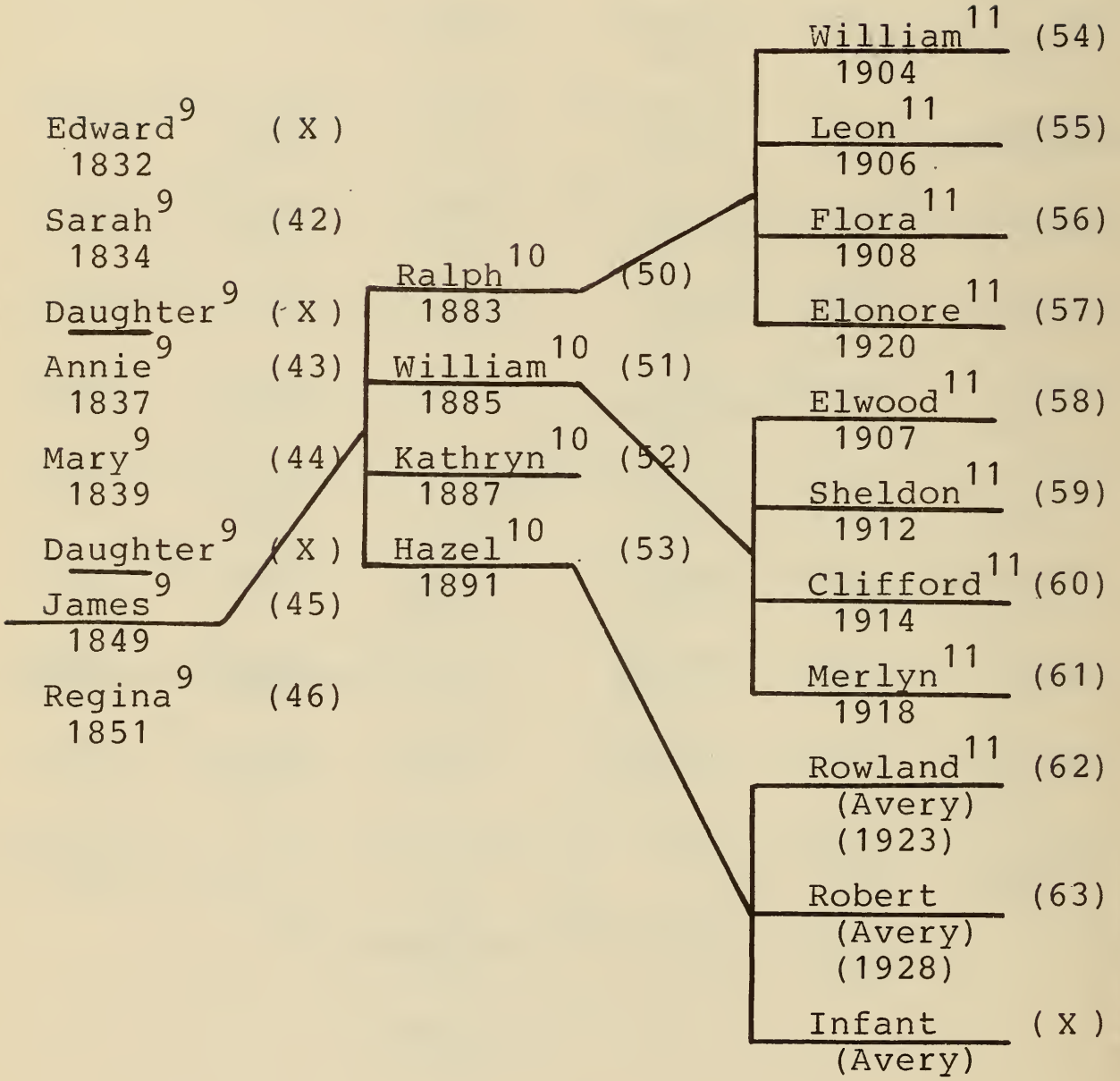
		Peter[6] 1716	(120)		
		John[6] 1719	(121)	Abigail[7] 1766	(X)
Thomas[5] 1670	(93)	Lydia[6] 1720	(122)	Jared[7] 1768	(151)
Elizabeth[5] 1672	(94)	Joseph[6] 1722	(123)	Peter[7] 1770	(27)
Ann(a)[5] 1673	(95)	Abigail[6] 1725	(124)	John[7] 1771	(X)
Ruth[5] 1675	(96)	Ruth[6] 1727	(125)	James[7] 1773	(152)
Rodolphus[5] 1677	(97)	Rodolphus[6] 1729	(126)	Lydia[7] 1776	(153)
Lydia[5] 1679	(98)	Samuel[6] 1730	(127)	Abigail[7] 1778	(154)
Mary[5] 1681	(99)	Josiah[6] 1733	(128)	Paulina[7] 1780	(155)
Ann(a)[5] 1683	(100)	Jared[6] 1735	(129)	John[7] 1783	(156)
Peter[5] 1686	(23)	Ebenezer[6] 1738	(X)	Jesse[7] 1785	(X)
		John[6] 1739	(25)	Nancy[7] 1787	(157)
		Rodolphus[6] 1742	(130)		

(X) died young

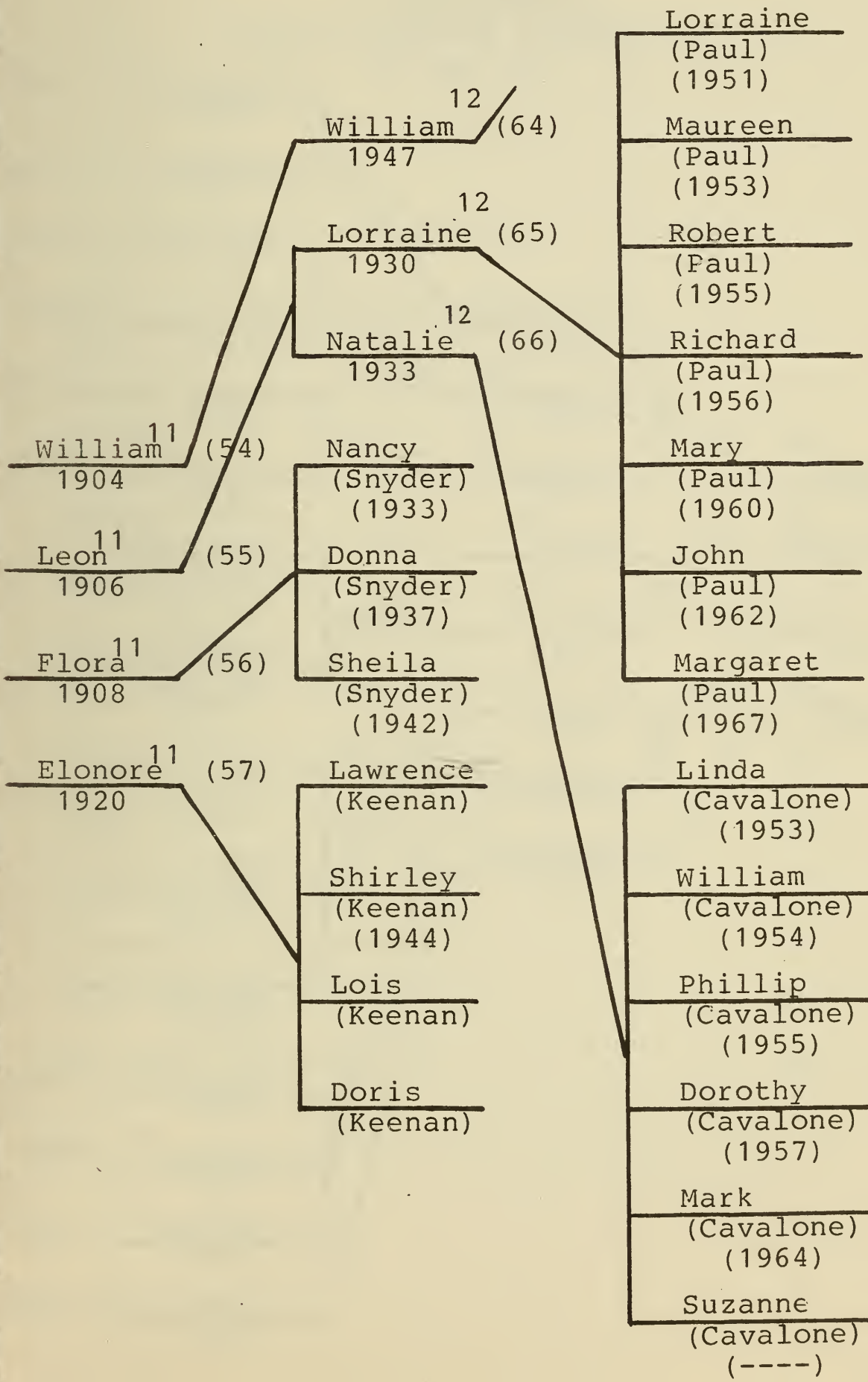
Thacher Families
Boston Branch
Peter[7] 1770, Peter[8] 1808

		Augustus[8] 1796	(264)		
Abigail[7] 1766	(X)	Emeline[8] 1798	(265)		
Jared[7] 1768	(151)	Nancy[8] 1800	(266)		
Peter[7] 1770	(27)	Sheldon[8] 1802	(29)	Edward[9] 1832	(X)
John[7] 1771	(X)	Abigail[8] 1804	(267)	Sarah[9] 1834	(42)
James[7] 1773	(152)	Lucy[8] 1806	(268)	Daughter[9] —	(X)
Lydia[7] 1776	(153)	Peter[8] 1808	(31)	Annie[9] 1837	(43)
Abigail[7] 1778	(154)	Elizabeth[8] 1810	(269)	Mary[9] 1839	(44)
Paulina[7] 1780	(155)	Apphia[8] 1811	(270)	Daughter[9] —	(X)
John[7] 1783	(156)	Thomas[8] 1815	(30)	James[9] 1849	(45)
Jesse[7] 1785	(X)	George[8] 1817	(32)	Regina[9] 1851	(46)
Nancy[7] 1787	(157)	John[8] —	(X)		
		Charles[8] —	(X)		

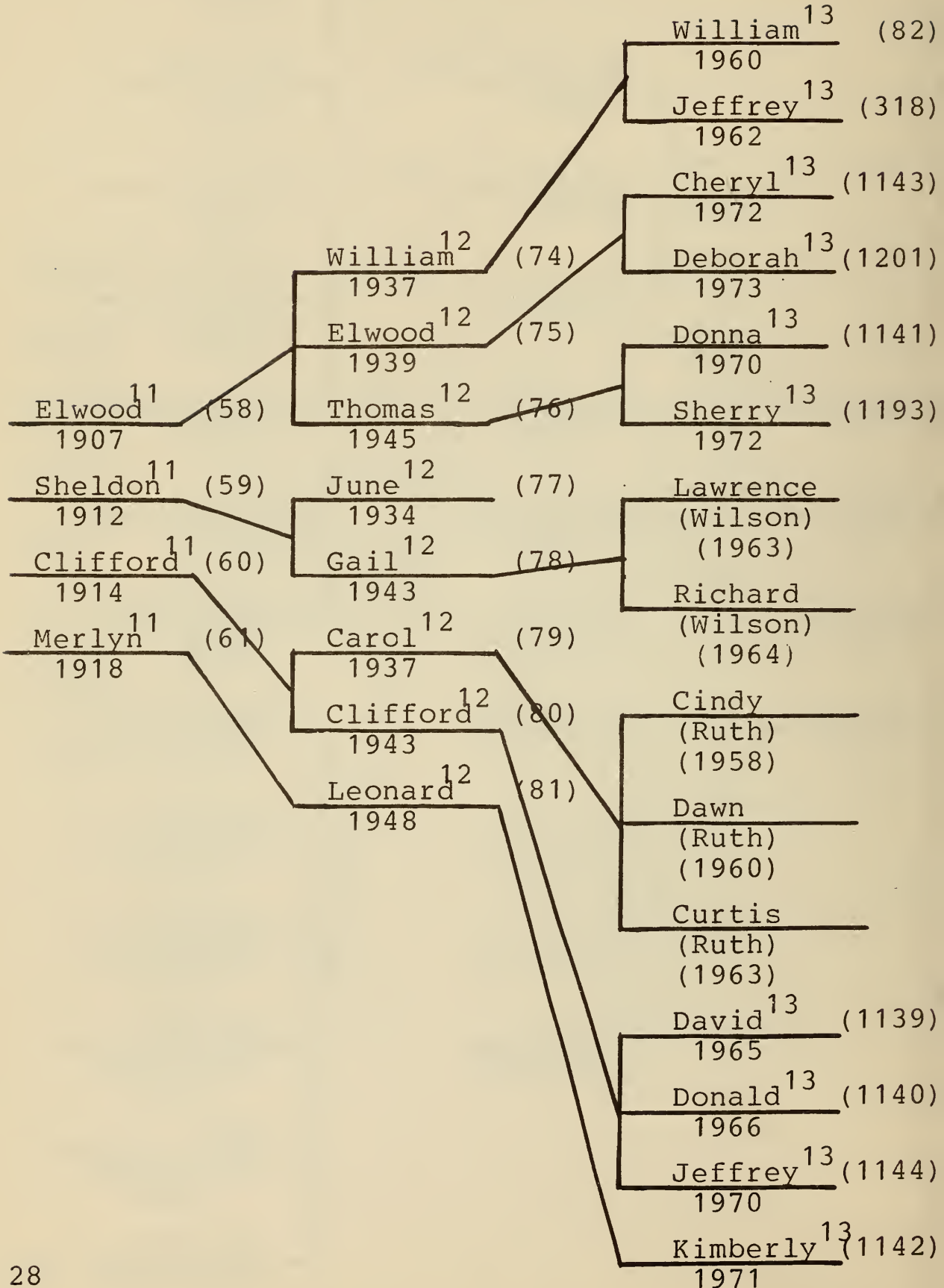
James Peter[9] Thacher
1849-1920
Descendants
Boston Branch



James Peter[9] Thacher
1849-1920
Descendants
Boston Branch



James Peter[9] Thacher
1849-1920
Descendants
Boston Branch



Thomas[3] Thacher
1620-1678
Boston Branch
Progenitors and Descendants
Volume One

Contents

Thacher Compilation Titles		21
Direct Line Thacher Families		22
Heraldry		31
Thacher Arms		53
Thacher Name		66
Rev. Peter[1]	1545-1624	82
Rev. Peter[2]	1587-1640	98
Anthony[2]	1588-1667	148
John[2]	1590-1653	188
Giles[2]	1592-1602	195
Thomas[2]	1594?-1650	196
Rev. Thomas[3]	1620-1678	202
The Old South Church		245

Thomas[3] Thacher
1620-1678

Boston Branch

Progenitors and Descendants

Volume Two

Reference Index

First Names	25
Marriage Names	42
Reference Identities	54
Identity:	
100	83
200	112
300	143
400	171
500	191
600	213
700	237
800	256
900	273
1000	290
1100	301
1200	308

Heraldry

Heraldry, in the fullest sense of the word, is the business or occupation of a herald, but as used today it applies to but one of the many concerns of the medieval herald, namely, to the science of armorial bearings.

In the days of chivalry, the herald was an official of much importance and many functions. He issued proclamations in the name of his lord; bore messages between persons of high estate; supervised tournaments and trials by combat; was the recorder of deeds of chivalry and the court of last resort in all matters pertaining to genealogy and precedence. Naturally, it was the herald who became the arbiter, and eventually the dictator, in all matters relating to armorial bearings.

Just when the custom of bearing a distinguishing mark upon the shield originated, it is difficult to say, but with the development of body armor and the closed helmet the need of a distinctive emblem became imperative.

At first a knight was free to choose whatever mark or devise pleased his fancy. This he placed upon his shield, and in slightly later times, upon the surcoat which he wore over his armor; whence the name COAT-OF-ARMS. But as time went on, armorial bearings increased and multiplied, and frequent duplications of individual bearings arose. By the fourteenth century the need for systemization and conventionalization had made itself felt, and the whole subject had been reduced to something closely approaching an exact science.

The starting point in heraldry is naturally, the ESCUTCHEON, or shield, viewed always as though borne by a person facing the observer. Hence, the terms DEXTER, or right, and SINISTER, or left, designate sides of the shield exactly the opposite of those to which we should naturally apply them: DEXTER is the BEARER'S right, SINISTER, the BEARER'S left.

The colors applied to the shield are called TINCTURES, and are of two classes: the metals, OR (gold) and ARGENT (silver), and the colors proper, as GULES (red), AZURE (blue), etc. This distinction between metals and colors must be carefully observed, as one of the important principles of heraldry is that color must never touch color, nor metal, metal. In place of the tinctures, certain conventional allover patterns, known as furs, were frequently substituted. Originally the furs were but two in number, ERMINE, and VAIR; but these were later modified into various others, as ERMINOIS, PEAN, POTENT, etc.

The CHARGES, or bearings, placed upon the shield, fall into two distinct divisions, the one comprising the ORDINARIES and SUBORDINARIES, usually showing geometrical patterns, and the other, the COMMON CHARGES, being of a more or less pictorial, or representative, character.

The ORDINARIES have always been rated as very ANCIENT and highly honorable charges, being in reality nothing more nor less than simple embellishments of some structural or strengthening part of the shield, such as doubtless were produced in very early times by coloring this part differently from the shield. Greater refinement and variety were obtainable by using any one of a number of ornamental PARTITION LINES to form the edge of the charge. The SUBORDINARIES are charges of the same general character as the ordinaries; indeed, authorities differ as to just where the division line between the two classes should be drawn.

Among the COMMON CHARGES may be mentioned the lion, the eagle, the stag, the griffin, the sun, moon, star, mullet, cockle, and a host of other objects drawn from the world of nature or of myth and fable. Most notable of all is the lion, or leopard, which appears again and again in the arms of monarchs and nobles of high estate, as in the royal arms of England and of Scotland. Second only to the lion is the eagle, which sometimes appears single-headed, sometimes double-headed, and usually DISPLAYED, that is, with wings widespread.

A COAT-OF-ARMS may bear a single charge, or it may present a great array of charges to represent the union in one person of many houses. To the proper assembling of such charges on a single shield, the name MARSHALING is applied. The simplest form of marshaling is QUARTERING, as in the arms of Great Britain, but each quarter of a shield may itself be quartered, and the process of marshaling may be continued, as in the great arms of Maria Theresa, or those of certain European nations, until the coat-of-arms becomes an intricate design composed of seemingly innumerable constituents.

Outside of the escutcheon, we usually find certain heraldic embellishments which are not strictly essential to the arms proper. The HELMET is a usual accompaniment, placed over the escutcheon, together with an ornamental scrollwork, called MANTLING, which droops down on either side, and which originally represented the scarf worn round the body beneath the coat of mail. The CREST, originally a special mark of honor, is now commonly placed above the helmet, rising from a WREATH, or narrow band, formed of the two chief colors of the arms. The MOTTO, in early times the battle cry of its owners, is usually placed within a SCROLL, above the crest or beneath the escutcheon. SUPPORTERS, that is figures of men, beasts, angels, or the like, placed on either side of the escutcheon in attitudes of support or protection, are usually to be found only in the arms of monarchs and very powerful nobles. This is also true of the CORONET while the CROWN is reserved exclusively for kings and emperors.

The meaning of COLOR in Heraldry: YELLOW or GOLD - Honor and Loyalty; SILVER or WHITE - Faith and Purity; RED - Bravery and Courage; BLUE - Piety and Sincerety; BLACK - Grief and Sorrow; GREEN - Youth and Hope; PURPLE - High Rank and Royalty; ORANGE - Strength and Endurance; RED·PURPLE - Sacrifice.

COLORS
of the
SEASONS and MONTHS

SPRING - pink and green
AUTUMN - orange and brown
SUMMER - yellow and blue
WINTER - red and black

JANUARY	-	black and white
FEBRUARY	-	deep blue
MARCH	-	gray or silver
APRIL	-	yellow
MAY	-	lavender or lilac
JUNE	-	pink or rose
JULY	-	sky blue
AUGUST	-	deep green
SEPTEMBER	-	orange and gold
OCTOBER	-	brown
NOVEMBER	-	purple
DECEMBER	-	red

COLORS
in
RELIGIOUS SYMBOLISM

WHITE - Symbol of light; signifies purity, joy and glory.
RED - Symbol of fire and blood; signifies charity.
BLUE - Symbol of heaven; signifies truth.
GREEN - Symbol of nature; signifies the hope of eternal life.
PURPLE - Signifies sorrow and suffering.
BLACK - Signifies death in most countries.

In ancient times, there were no postal, telephone, or telegraph systems. The rulers of countries had to have special messengers to deliver orders and news to the people. These men were called heralds, and they were very important. In Greece and Rome, heralds stood in the public square to announce exciting news, such as the approach of hostile armies. During the Middle Ages (400-1400), heralds became personal messengers for kings. They went to other kingdoms on important national matters, much as ambassadors and state department officials do today. The king's heralds were almost sacred. It was a crime to try to keep a herald from performing his duties.

During the Crusades (1096-1291) heraldry became a system of symbols by which families could indicate their reputation for bravery and their family tree, or lineage. Knights all over England and Europe carried shiny shields and spears which looked very much alike. They also wore helmets which hid their faces. As a result, army leaders could not easily identify the various knights on the field of battle. Therefore, each man wore an emblem on his shield to identify him. At first, each knight chose his own emblem. Some chose lions as a symbol of bravery, others chose leopards as a symbol of watchfulness and cunning. There were also stags, peacocks, eagles, and plants. These symbols were chosen by chance, and many knights often chose the same symbol. This caused much confusion. Therefore, the kings of various countries appointed men called heralds to supervise all coats of arms, in order that no two would be alike. When customs changed and soldiers no longer carried shields, coats of arms were engraved on silver or over doors of dwellings.

English noble families were very proud of their coats of arms, and the English Government set up a Herald's College in the late 1400's. The college was composed of men who were experts in the science of heraldry as it was used in coats of arms. They had the authority to decide whether English families could adopt new coats of arms, and also whether they could use the coats of arms which their ancestors had carried. The Herald's College still exists, but the science of heraldry is known today as the science of armorial bearings. The experts in

this college must have wide knowledge of the coats of arms used at present, and they must be able to recognize the slightest difference in them. They recognize a coat of arms by four basic parts, the background, or escutcheon; the color of the design, or field; the design, or charge; and the position of the figure in the design.

Many countries of the world have coats of arms. In countries where kings head the government, the national coat of arms is usually the same as that of the royal family. Often the coats of arms of these countries show every variation of the royal family's descent. In England, the coat of arms once contained the symbols of France, of the House of Orange, and the House of Hanover. The charge was later changed so that the coat of arms now bears the three lions of England, the rampant lion of Scotland, and the harp of Ireland. Below the shield appear the English rose, the Irish shamrock, and the Scottish thistle. The ribbon of the Garter is wound around the shield, and the royal crown and a crowned lion are placed above it.

The United States adopted a coat of arms on June 20, 1782. It displays the American eagle, bearing on its chest a shield, with thirteen strips and thirteen stars. The eagle holds a scroll with the words E Pluribus Unum in its beak. This coat of arms is more commonly called the Great Seal of the United States.

COATS OF ARMS AND SYMBOLS OF HERALDRY

1-6, complete coat of arms: 1. Unites States of America; 2. Washington; 3. Roosevelt; 4. Phillipine Islands; 5. Great Britian; 6. France under the Bourbon reign. 7-18, some of the elements used in coats of arms: 7, shield or escutcheon; 8, helmet; 9, mantling; 10, wreath, supporting crest composed of hand and branch; 11, wreath, plain; 12, supporters; 13, crown; 14, coronet; 15 scroll, bearing motto; 16, crosses (a. botonee; b. crosslet, fitchie; c, Greek; d, saltire; e, pattée); 17, eagle, displayed; 18, lion rampant.

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DIEU ET MON DROIT
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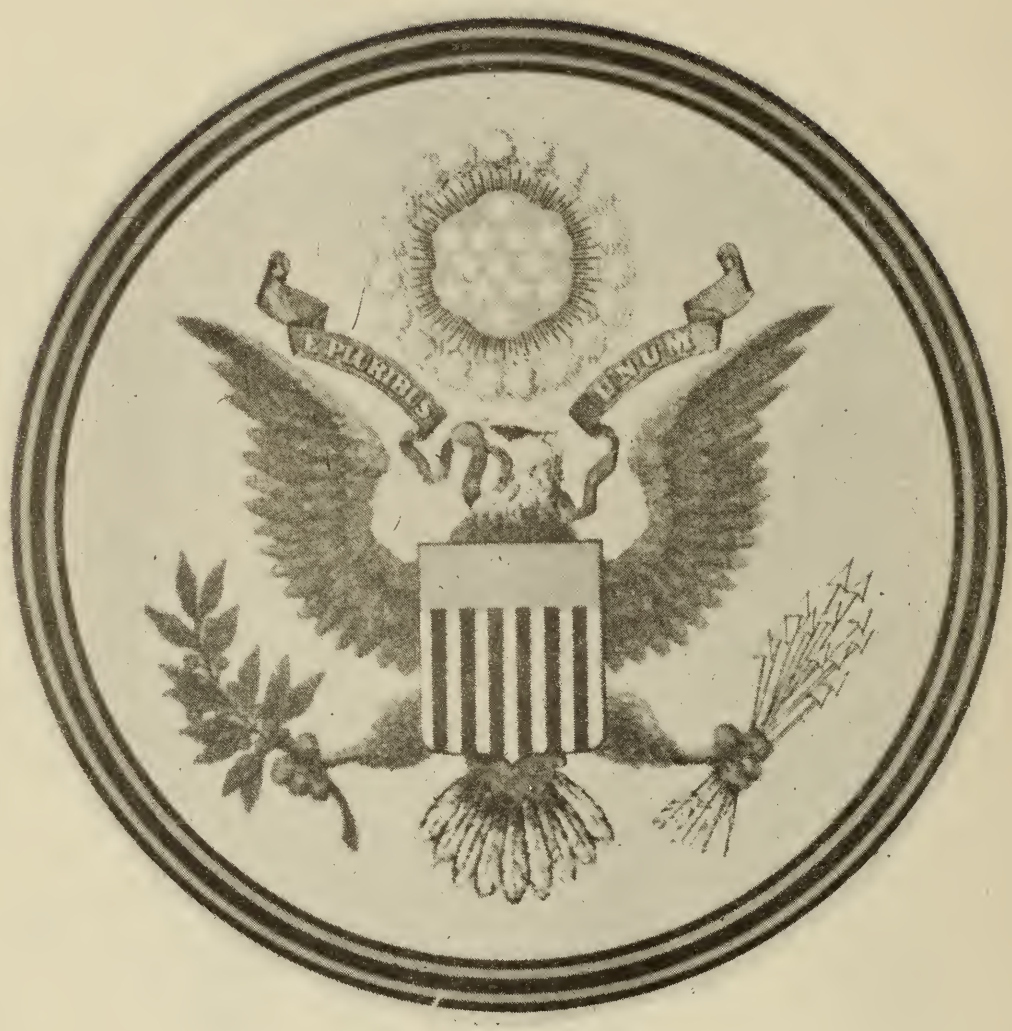


Coat-of-Arms
United States of America

Coat-of-Arms
Great Britian

Coat-of-Arms
Canada

The Canadian Coat of Arms combines the principal Symbolic devices of the British and French peoples. In this figure may be seen the lion of England, the unicorn of Scotland, the sacred harp of Erin and the fleurs de lys of France to which has been added the maple leaf of Canada. Lily, thistle, shamrock and roses are combined in the floral scroll surrounding the motto.

HISTORIC NOVA SCOTIA

Armorial Achievement of Nova Scotia
Granted by King Charles I.
in 1625.

Coat-of-Arms
Nova Scotia

A ROLL OF ARMS - IN AMERICA

REGISTERED BY THE COMMITTEE ON HERALDRY NEW ENGLAND HISTORIC GENEALOGIC SOCIETY

Whether a man of Colonial ancestry be descended in the male line from an armigerous ancestor who lived three hundred years ago may seem important to him, but is of no importance to other people. The right to a coat of arms does not make a gentleman. But in the seventeenth century, arms, as a rule, were borne by those who had risen into the gentry class. For example, every one of the fifty-nine Regicides who signed the King's death warrant (King Charles I - 1649) also sealed it with his seal of arms. The Committee on heraldry regards as of real importance the fact that a substantial number of our emigrant ancestors were of this same class or sprang from gentle families. It throws much light on the character of the emigration as a whole, and helps to explain why men of the old stock have been able to contribute so much to civilization —

Robert Dickson Weston, Chairman

In presenting the roll of arms registered by the Committee on Heraldry, a few observations regarding the history and use of arms in general and regarding the rules followed by the Committee in making this roll may be useful. —

G. Andrews Moriarty, Jr., A. M., LL. B.

Arms first came into use at the end of the twelfth century. They then served a very practical purpose. They enabled the great tenants and their followers to distinguish one another in time of war. There is no evidence that arms in the early days were granted by the Crown. They were adopted much as a tradesman adopts a trade-mark, and like trade-marks, were regarded as a species of private property. Their use was governed by custom rather than by rule, and the rules, if any, were very elastic. A group of great families, including those of Fienns and De Vere, connected with the great Geoffrey de Mandeville, used variants of a quartered coat that is described as "quarterly gules and or."

As time went on, the mesne tenants used coats often displaying the badges or devices taken from the shields of their overlords. (A mesne lord is the tenant of his feudal superior and lord of him to whom he sublets his land). A man whose wife or mother was a great heiress would often abandon his ancient coat and assume hers. Sometimes he would abandon his ancient coat for a new one granted to him by some great noble, for as late as the fourteenth century great nobles would grant arms to their retainers. This seems strange to us, because the right to grant arms has for many centuries been exercised exclusively by the Crown, acting through its heralds. In the beginning cadency was indicated by differencing coats in a variety of ways. These differences were not governed by any rules, and were made by changing the colors or introducing ordinaries or charges. The common origin of coats differenced in these ways is often obscure. The little marks of cadency which were used later and which, theoretically, should be used today would have been regarded as absurdly inadequate when a shield of arms was supposed to show at a distance exactly who the bearer was. At the same time the character of the devices displayed on shields and banners was determined not by rule but by the purpose they were designed to serve, namely, to distinguish the bearer from everybody else, including his father, brothers, uncles, and cousins, and to distinguish him afar off. Hence the old coats were all very simple. He who ran could read them. Hence, too, they never put silver (white) on gold (yellow), or put color on color, because to do either would have rendered the devices hard to distinguish. To be sure the heralds under the Earl Marshal exercised some sort of supervision over the use of arms. For instance, a man who had an ancient coat could have others restrained from using it. This supervision, however, was very loose. Curiously enough the Herald's College was not incorporated until the reign of Richard III (1483-1485), when the introduction of gun powder had reduced heraldry almost to a lifeless anachronism.

In the early days the heraldic artists, unfettered by useless and pedantic rules, illuminated shields and banners and carved arms on seals and monuments with boldness, strength, and great artistic skill. This early heraldic

work is as much superior to most modern work as the architecture of Salisbury Cathedral is superior to that of Harvard's Memorial Hall. The herald's art ranks high among the decorative arts of the Middle Ages, and is exhibited at its best in the noble Garter stall plates of St. George's Chapel.

During the Tudor and Stuart periods (1485-1603) the art of heraldry degenerated, and the so-called science of heraldry was invented. The simple, beautiful forms disappeared. The decorative Gothic lions were replaced by fat natural beasts. Heraldic art lost its beauty and its charm. Complicated new coats were granted, and old coats were spoiled by the addition of unnecessary and unmeaning charges. In blazoning arms a mysterious-sounding jargon was employed, and a lot of pedantic rules were devised to govern the use of this jargon, like the rule that the name of a color shall never be repeated, but, having been mentioned once, shall afterwards be referred to as "the first," "second," or "third," as the case may be. Such rules were made by men who delighted in ciphers, anagrams, euphuisms, and quaint conceipts.

The social revolution of the first half of the sixteenth century produced a great number of new families, whose unauthorized use of coats led to the establishment of the so-called "Visitations," which extended from Elizabeth's time (1558-1603) to the reign of Charles II (1660). These Visitations did something towards keeping the use of coat armor within the proper limits. Unfortunately the Elizabethan heralds left much to be desired, and, provided the necessary fees were forthcoming, would assent to almost anything. By the time of Charles II (1660-1688) the appropriation of arms had become so common that the heralds admitted that they were unable to cope with the situation; and ever since that time, both in England and America, especially during the eighteenth and nineteenth centuries, the appropriation of arms by persons with no right to them has gone on practically unchecked and furnishes a striking example of the silly snobbery of mankind.

Taking into consideration the early history of coat armor, there seems to be no reason, in this country at least, why any one, provided he observes the simple rules of blazon and does not appropriate the arms of another, may not assume and use any coat he desires. But to use the arms of another family simply because that family happened to have the same name is to say the least, in very bad taste. It asserts a relationship to the family and a property in the arms that cannot be substantiated. Such misappropriations are vain and dishonest, yet they are made very often, and after they have been made the wrongful use of the arms is persistent in with an amazing degree of obstinancy. There are many families in this country who are displaying arms to which they have no right.

The late William Sumner Appleton, Sr., and the Committee on Heraldry of his day, of which he was chairman, seeing this constant misuse of arms, laid down the rules that the Committee would not recognize any arms that had not been granted or confirmed by the Herald's College and would not admit the right of any one to use arms unless he could prove absolutely his descent from the family whose arms had thus been granted or confirmed. In view of the history of heraldry in England, these rules were too rigid. Many an ancient coat was never confirmed or granted, and the right to use arms is not of sufficient importance to require proof beyond the possibility of a doubt.

The Committee is as strongly opposed as was Mr. Appleton to the misappropriation and misuse of arms, but, in view of the history of heraldry, it has laid down broader rules regarding the recognition of coats. Its position is clearly stated in its special report submitted to the Council of the New England Historic Genealogical Society on May 6, 1914, and to the Society on November 4, 1914, and printed as a part of the report of the Committee on Heraldry for the year 1914 (Register, vol. 69, Supplement, pp. xvi-xxiii). The Committee now registers all coats that come under one of the following heads:

1. All coats that have been used time out of mind, regardless of whether or not they are registered at the College of Arms. This refers to coats that have been used by a family since the Middle Ages, and such coats are, of course, the blue-ribbon coats among those registered.

2. Coats that have been granted or confirmed by the College of Arms.

3. Coats that were brought over by an emigrant or first settler. The proof of such user establishes a prima facie case, but only a prima facie case; and the committee reserves the right to disallow such a coat if hereafter proof be produced that the emigrant had no right to it. In registering such a coat, proof that the emigrant brought it over with him and used or claimed the coat is deemed sufficient. In each case what amounts to such proof is decided by the Committee.

A good example of the first class of coat is that of Throckmorton, which has been borne by the family since the time of Sir John Throckmorton of Coughton, Warwickshire, Under Treasurer of England in 1441. The Winthrop coat granted in 1594 by the Garter, Dethick, is a good example of the second, while the Sanford coat, which was used on a seal by John Sanford, Secretary of the Rhode Island Colony in 1675, as an example of the third, under the most liberal interpretation of the rule.

In applying its rules the Committee recognizes various methods of proof and decides each case upon its own merits.

Regarding crests, there is much misapprehension on the subject. The crest is an unimportant adjunct of the arms, and it was often changed or varied by the same person, and different branches of the same family often used different crests. Consequently, in view of their minor importance, the Committee makes no attempt to register crests, but only the important thing, namely, the arms themselves.

This roll, probably the first of its kind that has appeared in America since the famous Gore Roll (which was in no way accurate or authoritive), compiled at the close of the seventeenth and beginning of the eighteenth centuries, by no means exhausts the large number of coats entitled to registration.

The Committee brings to the attention of those interested, that the College of Arms in London will confirm coats to those entitled to them or issue new grants to Americans of English descent upon payment of proper fees.

The following is an alphabetical (Part one of seven parts) of the surnames of those who bore the arms included in the Roll of Arms of the New England Historical and Genealogical Register for April 1928. The numerals after the names indicate the order in which the arms were registered. In this order the blazons and the black and white drawings which made up the roll are both arranged, and any coat can readily be found by its appropriate number.

Adams	23	Edgecomb	66
Appleton	2	Fawknor	26
Bolles	16	Felton	15
Bonython	53	Fenwick	34
Bowditch	22	Fiske	19
Bowen	3	Fitch	62
Bracey	55	Gayer	67
Browne	54	Gookin	39
Buek	63	Gore	6
Bulkeley	4	Gorton	65
Chester	48	Haydock	72
Chute	46	Helmershausen	9
Clarke	33	Hume	14
Clement	37	Hutchinson	42
Coggeshall	10	King	68
Conney	17	Knauth	61
Cranston	27	Lake	41
Davenport	20	Latham	69
Dixwell	18	Lewis	52
Drake	36	Lowell	30
Dumaresq	5	Manwaring	32

Marshal	60	Spotswood	31
Mason	50	Steuben, von	56
Miner	24	Thacher	59
Moseley	45	Thompson	29
Parry	58	Thorndike	11
Payne	70	Thorold	71
Pelham	43	Throckmorton	21
Pell	40	Washington	1
Peperell	28	Weld	64
Phippen	12	Wentworth	44
Pole	57	Williams	51
Putnam	35	Willoughby	49
Pynchon	8	Wilson	25
Saltonstall	13	Winthrop	7
Sanford	38	Wyllys	47

In this Roll of Arms under registry number 59, we find the following Blazon:

> Thacher, Antony, and his nephew Thomas——— Yarmouth, Massachusetts.
>
> Arms: Gules a cross moline silver on a chief gold three grasshoppers proper.
>
> Crest: A grasshopper as in the arms.

From Clark's Heraldry (Hugh Clark) revised and corrected by John R. Planché (18th edition G. Bell and Sons London), we note:

"THE GRASSHOPPER"

ARMS PATERNAL AND HEREDITARY - are such as are transmitted from the first possessor to his son, grandson, great-grandson, etc. In such case they are arms of a perfect and complete nobility, begun in the grandfather, or great-grandfather (as heralds say) growing in the son, complete in the grandson, or rather great-grandson; from which rises the distinction of gentlemen of blood in the grandson, and, in the great-grands gentleman of ancestry.

DISTINCTIONS OF HOUSES - These differences serve to inform us from what line the bearer of each is descended: these distinctions began about the time of Richard the Second (according to Camden Clarencieux) Pl. XLII

This Plate indicates that:

The THACHER HELMET-denotes an ESQUIRE.
(a profile or side-faced helmet of steel, with vizor shut)

The THACHER DISTINCTION OF HOUSE - is a cross moline, and, the cross moline is the distinction of the eighth son. (Rev. Thomas[3] Thacher, 1620-1678, of Boston, Massachusetts, was the eighth son following the Rev. Peter[1] Thacher, 1545-1624, of Queen Camel, England, as denoted in this Thacher Genealogy. This Coat-of-Arms is still portrayed today.)

The MOLINE CROSS - signifies a cross which turns round both ways at the extremities.

The GRASSHOPPER - among the Athenians, grasshoppers were so much esteemed, that they wore gold ones in their hair, to denote their national antiquity, or that, like the Cicadae, they were the first-born of the earth. Among the Egyptians, the hieroglyphic of music.

SUPPORTERS - have formerly been taken from such animals or birds as are borne in the shields, or had been introducted by the early engravers as ornaments on the seals, and at the present day they are occasionally chosen as bearing some allusion to the services of these whose arms they support.

GULES - red in engraving represented by perpendicular lines. -- GHUL in the Persian language, signifies a rose, or rose-colour, and the heraldic term is supposed to have been imported from the East.

ARGENT - is a French word for silver, and in heraldry is white.

ESQUIRE - A title of honour above a gentleman and below a knight. This appellation, termed in Latin armiger, or scutarius, served anciently to denote such as were bearers of arms, or carried the shields; and was accordingly considered as a title of office only, until the reign of Richard II.; though little mention is made of this, or the addition of gentleman, in ancient deeds, till the time of Henry V., when, by a statute in the first year of that monarch, it was enacted, that in all cases where process of outlawry lay, the additions of the estate, degree, or profession of the defendant should be inserted. This statute having made it necessary to ascertain who was entitled to this degree, it was laid down as a general rule, that there were seven sorts of esquires; the seventh states:

Counsellors at law; bachelors of divinity, law, and physic; mayors of towns are reputed esquires, or equal to esquires (though not really so); also the pennor-bearer to the sovereign, who carries the flag or banner, whereon the royal arms, either at war or at a funeral, are painted.

"THE GRASSHOPPER"
a
FANEUIL HALL WEATHER VANE
on
DOCK SQUARE
BOSTON, MASSACHUSETTS

Before taking leave of ancient structure, let us take a look upward and see the cupola and bell-deck occupying the center of the roof and above it the weather-vane. This grasshopper has been an important feature of Dock Square that, not infrequently, the market men have found their place of business designated "the Grasshopper Market." This magnified grasshopper was made of sheet-copper, hammered by hand by that cunning artificer, Deacon Shem Drowne, in the year 1742. It has withstood the vicissitudes of two-hundred and eight years. This grasshopper has never become a burden, although it has, on several occasions, narrowly escaped destruction. In the autumn of 1755, when Boston was shaken to its foundation by an earthquake, this insect was thrown to the ground but rallied minus one leg, which was supplied by a son of Shem Drowne, by virtue of a vote of the selectmen in May, 1756. "To fix the vain upon the market, which was thrown down by the great earthquake of the 18th of November last, and repair the steeple." It seems to have passed through the fire of 1761 with but slight damage, and in March, 1889, on the anniversary of the evacuation, when the flag was being lowered, the grasshopper fell to the street and was somewhat damaged. It has been taken down for some other repairs on other occasions and its record, in addition to that already given, is here added. It was repaired by E. Vinal in 1852, when it was stuffed with coins and papers which came to life during the repairs of 1889, when Frank A. Worthly replaced the eyes and feet with new ones. When taken from its lofty position in 1898, preparatory to the general rebuilding, the vain presented a most weather-beaten appearance; but the skillful workmanship of E. B. Badger & Sons, coppersmiths of Pitts Street, repaired and placed it upon its time honored perch. It received in 1899 one new leg, a splice on its tongue, a patch on its body, and was reguilded. On one of the occasions when the grasshopper was undergoing repairs, a paper was taken from its vest pocket on which was the following record as far as it can be deciphered. It is a little faulty on dates, but of sufficient interest to be given here;

"Shem Drowne made it May 25, 1742, to my brethren and fellow Grasshopper. Fell in the year 1753 (1755) November 10th, early in ye morning by a great earthquake by my "Old Master" above...Again like to have met with my Utter Ruin by fire, but hopping timely from my Public Situation, came off with broken bones and much bruised. Cured and fixed...Old Master son Thomas Drowne June 28, 17-- and thogh I will promise to discharge my office, yet I shall vary as ye wind."

Various reasons have been given for the selection of the perculiar design - a grasshopper - for a weather-vane. The fact that Peter Faneuil's motive in giving the market was to accomodate the agriculturists has been a satisfactory reason to many. Others have thought it was patterned after one in London, England. Some have thought that the design of the grasshopper was to be seen on the Faneuils' crest, but the selection which savors of romance, is the following:

"When Shem Drowne was a boy he became discouraged with his failures in the new world, and going into the country, he laid down to sleep in an open field, and was awakened by a boy chasing a grasshopper. Shem became interested in this sport and acquainted with the boy, who was a son of a wealthy man, and accompanied him to his home where he had supper and was later adopted by the boy's parents. When he became a successful coppersmith he made the weather vane in commemoration of the part a grasshopper had in the turnin incident of his life.

Boston people are supposed to know what the vane of Faneuil Hall represents. Samuel Cooper, when the American Council was at Glasgow, tested some men who applied to him for aid. Claiming to be sailors from Boston and in need of assistance they applied to the Council, who, being somewhat suspicious of them, asked if they could tell him what the weather-vane of Faneuil Hall was. The first said it was a fish, the second declared it to be a horse, but the third said it was a grasshopper. Upon this, Mr. Cooper decided that the last was the only Boston man in the trio and said, "I will give you all the assistance you need but the other men will have to walk to Boston for all of me. Any man who claims to be a Bostonian and can't tell what the weather-vane of Faneuil Hall is, must be an imposter."

THE THACHER COAT-OF-ARMS

From the earliest period of English history up to the time of the Puritan revolution, the right to "bear arms" or use armorial insignia in any form, was strictly regulated by the law of the land. The Heralds appointed by the Crown were delegated to grant the privilege to bear such arms, and were also empowered to prevent unauthorized individuals from exercising such rights under the penalty of the law. These Heralds in their periodic "Visitations" of the various counties of England, exercised their legal functions, and kept recorded in the archives of their office the rolls of those entitled to bear arms, together with a full heraldic description of the arms thus borne, and in many instances the full pedigrees of the individual entitled to bear them. The manuscript records of these periodic "Visitations" have in many instances been placed before the public in printed duplicates of the original, giving the record of those in certain counties at the time of that particular "Visitation" who by the Heralds were recognized as having the indisputable right to use such armorial insignia. For the purpose of this treatise it is necessary to refer to only one of such published Visitations viz.: "The Visitations of Sussex in 1530 and in 1633-4," published by the Harleian Society of England.

The right to bear arms was the official recognition of an existing artistocracy, and it was natural that at the breaking out of the Puritan reforms in England, the recognition of this aristocratic privilege should spring into some disrepute among those who swayed the destinies of the land at that time. It followed from this condition of affairs, that during the time of the Puritan upheaval, and subsequent thereto up to the present time, the same rigid scrutiny of the use of armorial insignia in England has not existed as it did exist previous to that period. However, the right to bear arms exists by law today in England as it did in the past, even though the transgression of that same law is not punished now by the severe penalties in force before the Puritan revolution.

If a family in England can trace its origin to one to whom the right to bear arms has been duly granted by the properly constituted authority, then the members of that family, subject to the laws of Heraldry, can make use of such arms as an inalienable right granted unto them by the law.

For many years subsequent to the discovery of this country, the larger part thereof which was settled, was under the dominion of the English crown, and hence the laws of England were the fundamental laws of this land. An individual in this land, therefore, at the time belonging to an English family entitled to bear arms, was, from the fact that he was a subject of England, entitled likewise to make such use his Heraldic inheritance as were permitted by the then well-known laws of Heraldry.

Such was the legal status of Heraldry in this country up to the time of the Declaration of Independence and the subsequent adoption of the Constitution of the United States. The very essence of the Constitution of this country is repugnant to the fostering to an aristocratic class, and such was the spirit of the founders of our fundamental law that by specific wording of the Constitution barriers were erected to prevent the establishment in the future of any officially recognized aristocracy. Hence anyone who swears allegiance to the United States, loses by his oath any legal right he may have had in another country to a recognized use of Heraldic insignia. The use of such insignia however, has not been specifically prohibited by the law of the land, and hence its use has continued in force here by the toleration of a government indifferent to a usage which it feels is of too little importance to materially affect the serious underlying democracy of the people at large.

The knowledge that certain families in the United States are descended in direct line from families of foreign origin entitled to bear arms is perhaps a matter of justified pride on the part of the representatives of the branches of these families who are now citizens of the United States. The study of family history during the past many years has become so popular, that the desire for knowledge of blood right to use armorial

insignia has increased so that it has become desirable to ascertain with as much accuracy as possible the amount of evidence existant in support of the blood right of an individual in this country to make use of the heraldic insignia conferred in the past by law on an individual bearing his family name.

The largest group of the Thacher-Thatcher family in the United States is that composed of the descendants of Antony[2] Thacher of Yarmouth, Massachusetts, and of his nephew, Rev. Thomas[3] Thacher of the third or Old South Church, Boston, Massachusetts,—both of whom are descendants of the Rev. Peter[1] Thacher of Queen Camel, Somerset, County, England—the most remote known ancestor of this branch of the family, and who was for fifty (50) years, 1574-1624, vicar of the parish church at Queen Camel, where he died in 1624, while still vicar.

Rev. Peter[1] Thacher of Queen Camel, had the following children:

Peter[2] Thacher, born _____, 1587-8; died February 16, 1640-1, at Salisbury, England.
Antony[2] Thacher, born _____, 1588-9; died 6/20-8/22, 1667 at Yarmouth, Massachusetts.
John[2] Thacher, born _____, 1590-1; died February 21-25, 1653, at Queen Camel, England.
Giles[2] Thacher, born _____, 1591; died _____, 1602, at Queen Camel, England.
Thomas[2] Thacher, born _____, 159___; died August ___, 1650; married first, Alice _____; married second, September 24, 1621, at Queen Camel, to Marie Lokier.

Rev. Peter[2] Thacher was the well known Puritan rector of the parish church of St. Edmund in Salisbury, England, from 1622 until his death in 1640-1. His son, Rev. Thomas[3] Thacher, his only child known to have come to America, came over in 1635, on the ship "JAMES" and subsequently became the first pastor of the third or Old South Church

in Boston, Massachusetts, and died there October 15, 1678, while still pastor of that church. He was one of the best known and most highly honored men of Boston of his time, and was the founder of the Boston branch of the Thacher family.

Antony[2] Thacher came to America on the ship "JAMES" in 1635, having in his charge his nephew, Thomas[3] Thacher (then a lad of fifteen), Antony[2] Thacher settled in Yarmouth, Massachusetts, where he was one of the original grantees. He was one of the leading men of his community and the founder of the Cape Cod branch of the Thacher family.

John[2] Thacher lived and died in Queen Camel, England, and we have no knowledge of any of his descendants coming to America.

Giles[2] Thacher died at Queen Camel, England, before reaching maturity.

Thomas[2] Thacher, so far as is known lived and died in Queen Camel, England; we have no knowledge of his children. His wife Marie was witness to the will of John[2] Thacher in 1653. On September 7th, 1650, letters of administration were granted to Marie Thacher, widow of Thomas[2] Thacher, late of Queen Camel, deceased.

The earliest record that we have of the use of a coat-of-arms by the Yarmouth-Boston branch of the Thacher family is found on the seal impressed in wax upon the letter sent by Rev. Thomas[3] Thacher pastor of the Old South Church, Boston, under date of August 16, 1676, to his son Peter[4] Thacher, who was at that time sojourning in London, England. A copy of this letter, with comments thereon, including a description of the seal attached to the signature, can be seen in Vol. VIII, pp. 177-8, April, 1854, issue of the New England Historical-Genealogical Register. The original of this letter passed down from Rev. Peter[4] Thacher, to whom it was sent, to his descendants and was discovered later in the possession of Deacon Peter[7] Thacher of Attleboro, Massachusetts; from him it came into the possession of his son, Hon. Peter[8] Thacher of Cleveland, Ohio, who died February 12 (or 13),

1880; it then came into the hands of his son Peter[9] Thacher of Cleveland, Ohio, who died January 19, 1891, at Lake Mary, Florida. This original letter was preserved with great care by Hon. Peter[8] Thacher and his son, and by them was kept in a glass case to preserve it from further disintegration. At the time of its publication in the New England Register in 1854, it was in a fair state of preservation and the seal impressed thereupon was intact. Peter[9] Thacher before his death presented this letter in its glass case to one of the antiquarian societies of Boston, Massachusetts.

The family arms are impressed in wax on this letter and when inspected in 1854, were thus described: "Gules, a cross moline argent; on a chief of gold three grasshoppers, proper. Crest: A grasshopper proper."

At the time when this letter was written, the right to bear arms in England and its dependencies was rigidly scrutinized and regulated by law, and an unauthorized assumption of this right was at least a misdemeanor and possibly a crime visited by punishment therefor. As America was at that time indisputably under the English crown, it follows that the use of a coat-of-arms here would be subjected to a certain amount of scrutiny even though it might not be as rigid as that exercised in the mother country. It is not, therefore, for a moment to be supposed that Rev. Thomas[3] Thacher, one of the leading divines of his day, and also one of the most prominent men of Boston, would have presumed to transgress the law in using such armorial insignia. The fact that he possessed this seal and used it is the strongest presumptive proof of his legal right to do so.

Rev. Thomas[3] Thacher died intestate. Had he left a will there would have undoubtedly been found attached to it after his signature an impression in wax of the above described seal. It is worthy of note, however, that in the inventory of his effects taken after his decease, is found an item, "gold seals," and among these "gold seals" was unquestionably the seal which in 1676 had been impressed upon the above referred letter, which seal in the distribution of his property became the property of one of his children.

Thomas[4] Thacher, eldest son of Rev. Thomas[3] Thacher also died intestate, and we have no will of his to examine for a reproduction of this seal. Rodolphus[4] Thacher, second son of Rev. Thomas[3] Thacher, died in Groton, Connecticut, in 1733, and his will which is filed in the Probate Court of New London, Connecticut, originally bore a seal; in 1910 when an inspection was made, it was not decipherable. Rev. Peter[4] Thacher of Milton, Massachusetts, youngest son of Rev. Thomas[3] Thacher, died December 17, 1727, and his will dated February 12, 1721-22, bears a seal; this seal examined in 1910 could not be deciphered, due to age and deterioration. It is however a fair presumption that the wax impression on the will of Rev. Peter[4] Thacher of Milton was that of the self-same seal used on the letter of 1676. Thomas[5] Thacher, son of Rev. Peter[4] Thacher of Milton, died on December 19, 1725, leaving a will which is filed in the Suffolk County, Massachusetts Probate Court under the file number 4561. On this will, along with the signature of Thomas[5] Thacher, was found impressed in wax a seal, which has been fully described in the past as bearing the same arms as these described in the letter of 1676. (See Heraldic Journal, Volume IV, p. 77, published 1868). In 1910 the seal was so worn as to be incapable of description. Rev. Peter[4] Thacher of Milton outlived his son Thomas[5] Thacher and it is probable that the seal on the latter's will was the family seal belonging to his father, who in his turn had impressed the same seal on his will, although it is not now distinguishable. After the death of Rev. Peter[4] Thacher, this seal was probably inherited by his son Oxenbridge[5] Thacher, as we hear of it again subsequently as in the possession of his grandson Rev. Peter[7] Thacher of the Brattle Street church in Boston, Massachusetts.

This seems to be a complete resume of the evidence obtainable from family, sources that the descendants of Rev. Thomas[3] Thacher of Boston are entitled to bear arms, and it seems sufficient, for they were borne by the emigrant ancestor and have been used ever since by successive generations of his decendants.

Thacher

HERALDIC DESCRIPTION

ARMS: Gules, a cross moline *argent*; on a chief *d'or*, three grasshoppers, proper.

CREST: A grasshopper, proper, resting on a helmet, visor closed.

From the Heraldic Journal, Vol IV, pp 75-80, (pub. 1868), we see that the right to bear arms is conceded to this branch of the Thacher family by the expert authority of that publication, and that the arms impressed on the will o Thomas[5] Thacher of Boston are therein described as: "Gules a cross moline argent, on a chief or, three grasshoppers proper;" the crest is also given as a grasshopper. The cut of arms accompanying the article is an exact reproduction of the seal on the will of Thomas[5] Thacher of Boston.

In the Heraldic Journal, Vol I, pp 113-140, is given a description of the "Gore Roll of Arms," the most ancient authority on the use of coat-of-arms in this country. On page 129 of this article, and number 53 of the Gore Roll, is given the description of the arms of Joshua Gee of Boston, Massachusetts. The arms are the Gee arms quartered with those of the Thachers, and are thus described:

> 1st, on the chevron, between three leopards' faces, as many fleurs-de-lys.
> 2nd, a cross moline, on a chief three grasshoppers.
> Crest, a wolf statant, reguardant, ermine.

The 2nd quartering here described is as we see the arms of the Thachers.

Joshua Gee married Elizabeth[4] Thacher, daughter of Judah[3] Thacher of Yarmouth, Massachusetts, and granddaughter of Rev. Thomas Thornton, pastor of the church of Yarmouth, Mass., for many years. Thus we see that as early as 1696, the date of the marriage of Joshua Gee to Elizabeth[4] Thacher, we have record that the Yarmouth branch of the Thacher family claimed the right to bear these same described arms.

This is a full statement of the claims of the Boston-Yarmouth branch of the American Thacher family to bear arms It is now necessary to connect this American branch of the family with the English Thacher family, who were likewise entitled to bear arms.

As previously stated, John[2] Thacher, the uncle of Rev. Thomas[3] Thacher, lived, died and was buried in Queen Camel, Somerset County, England. He was buried there February 25, 1653, under the middle aisle of the parish church, St. Barnabas, where a marble slab marks his grave. He left a nuncupative will, dated February 21, 1653, this will was dictated and witnessed on that date and subsequently admitted to probate, and is on file in the Prerogative Court of Canterbury. The will not being signed, but being simply dictated before witnesses, there is no seal attached to it, to establish the right to bear arms. This John[2] Thacher left, however, a widow Rebecca, who made a will dated August 20, 1662, which was proved April 18, 1669, at Wells, England, and is on file there in the Wells Registry of Probate, in the Archdeaconry Court, file number 36, of 1664. This will is signed "Rebeckha Thacher (seal of arms) her mark." The seal which accompanies her mark is the distinguishing mark of her identity, and the seal of the Thacher family of Sussex County, England. It has been carefully examined by a local genealogist of undoubted repute, who accompanied his description of the seal with a sketch of the same which fully confirms the description sent i.e.: "Gules, a cross moline, on a chief or, three grasshoppers. Crest, a grasshopper resting on a helmet." The tinctures and metals of this seal are of course not given in the wax impression, but are indicated by the conventional engraving known to heraldry. We thus see that on or about the same time, 1662 and 1676, Rebecca Thacher of Queen Camel, England, and her nephew, by marriage, were both using the same coat-of-arms. The only difference being that the seal used in England had the crest of a grasshopper resting on a helmet. The simultaneous use of the same armorial insignia by two branches of the same family, one in England and one in America, gives us the necessary clue in establishing the right of the American branch to use the English Thacher coat-of-arms as described above.

It is now to be determined to what particular Thacher-Thatcher family in England these described arms belonged, in order to determine if possible the original cradle of the family in England.

In Burke's General Armory (edition of 1844) we find the following description of the Thacher arms:

"Thatcher (Essex and Sussex)—Gules, a cross moline argent; on a chief or, three grasshoppers proper."

"Thatcher (Ringmer, County Sussex), visitation of 1634 - Gules, a cross moline argent; on a chief of the last (i.e. argent), three grasshoppers azure."

In Vermont's America Heraldica, p. 117, we find the following:

"Thatcher:—Here is a clear pedigree from Rev. Thacher (or Thatcher), born in 1620, and belonging without contest to the Thachers of Ringmer, Sussex County originally of Essex County (visitation of 1634). The arms we give are found on the seal of a letter written in 1676 by the first Thomas[3] Thacher of Boston, to his son Peter[4], then in London. Arms: Gules, a cross moline argent; on a chief or, three grasshoppers proper. Crests: (a) A Saxon sword proper. (b) A grasshopper proper."

From the Visitations of Sussex, 1530 and 1633-4, we obtain the following references:

P. 217, "Thatcher of Warbill—Gules a cross moline argent, a chief or."

P. 217, "Thetcher—Gules, a cross moline argent, on a chief of the second (i.e. argent) three grasshoppers vert."

PP. 53-54, "John Thetcher of Ringmer in Sussex County, quartered with the arms of Lewknor. 1st quartering:—Gules, a cross moline argent, on a chief of the second (i.e. argent) three grasshoppers vert."

P. 209 "_____ Thacher of Presthawes, Esq. quartered with the arms of Piers. Gules, a cross moline argent; on a chief or, three grasshoppers vert."

It would be possible to quote indefinitely from English authorities numerous other instances of the authorization and use of armorial insignia by various members of the Thacher-Thatcher family in that country, but it would result in a multiplication of citations, all of which could, properly be grouped under the general hearings noted above.

From the citations noted, we see that the arms borne by the Thachers-Thatchers, in England, group themselves into two classes, viz:

1st class, which is subdivided into three groups:

(a) Gules, a cross moline argent; on a chief or, three grasshoppers proper.

(b) Gules, a cross moline argent; on a chief argent, three grasshoppers azure.

(c) Gules, a cross moline argent; on a chief argent, three grasshoppers vert.

2nd class—Gules, on a cross moline argent, a crescent; on a chief or, three birds volant azure.

As regards the 1st class, the three subdivisions form in reality but two, dependent upon the metal of the chief. In one case it being given as OR and in the other ARGENT. As regards the color of the grasshoppers, it would depend simply upon the interpretation of the term "proper" (i.e. natural color), and by some the proper color of a grasshopper would be regarded as "vert" (green), and by others as "azure" (blue). In point of fact the natural color of a grasshopper varies in shade all the way from yellow, through green to bluish green and to blue or azure.

As regards the 2nd class of arms, it would seem that the Thachers in England using such insignia formed an offshoot less numerous of the general stock, to whom had been granted certain modifications and augmentation of the arms originally granted to the family.

It is distinctly evident that the Thachers of the Yarmouth-Boston branch of the Somerset, England, family, grouped themselves in the 1st class, which has for its special armorial distinction the grasshopper. The evidence noted in connecting the Yarmouth-Boston, Queen Camel, England, Thachers with the 1st class, consists entirely of impressions in wax made by seals in possession of various members of the family in England and America. These impressions are absolute and perfect evidence insofar as the form and character of the arms are concerned, but impressions in wax are not positive evidence as to tinctures and metals used in the coloring of the arms unless the seals used were conventionally engraved to heraldicly represent such colors. As far back as 1854, in describing the seal on Thomas[3] Thacher's letter of 1676, the chief of the arms on the seal is described as being OR, and the description of the seal on the will of Rebecca Thacher of Queen Camel, England, distinctly states that the chief is OR, and moreover gives us the distinct statement that the crest, a grasshopper, rests upon a helmet, and in the cut accompanying the description of this seal the helmet is drawn in profile with visor closed, which in heraldry indicates that the bearer of such arms was an Esquire or Gentleman. Hence we have direct evidence in all necessary details that the arms of the Thacher-Thatcher family descended from Antony[2] Thacher of Yarmouth, and his nephew Rev. Thomas[3] Thacher of Boston, Massachusetts, viz:

> Gules, a cross moline argent; on a chief or, three grasshoppers, proper.
>
> Crest: A grasshopper, proper, resting upon a helmet visor closed in profile, proper.

Vermont's America Heraldica states that the Yarmouth-Boston Thachers are descended from the Thachers of Ringmer, Sussex County, England. It would seem more probable from the evidence that they (the Thachers of Ringmer) were of the same stock as the Thacher's of Presthawes, who used the same arms except that the chief was OR .

From the above noted evidence, we have been able to positively trace the Yarmouth-Boston Thacher family back to 1574, when they were located in Queen Camel, England. The Rev. Peter[1] Thacher of Queen Camel is the earliest known progenitor of this family, and although distinct evidence of his right to bear arms is given above, it has been impossible to establish his direct connection genealogically with the Sussex Thachers, owing to the fact that the Parish and Diocesan Records of Somersetshire are very imperfect, if not totally lacking previous to about 1600. The absence of these local records in no way, however, invalidates the claim that the Somersetshire Thachers and the Sussex Thachers are of the same original stock, which the common use of the same armorial insignia establishes beyond peradventure.

Much endeavor has been made to ascertain the significance of the grasshopper on the Thacher arms; but no satisfactory conclusion has been reached on the subject. From the fact that the grasshopper appears as a permanent feature of the ornamental iron work of the Royal Exchange in London, investigation has been conducted in that direction, developing the fact that the grasshopper which appears there is significant of the connection of the Gresham family with the establishment of the Royal Exchange, but no connection has been proven between the Gresham and Thacher-Thatcher families.

Much emphasis is placed by the Yarmouth-Boston branch of the Thacher-Thatcher family on the spelling of the family name. The large majority of them claiming that the correct spelling of the name is Thacher, and they so spell it today. From a study of the facts of the case, we find the emigrant ancestors of the Yarmouth-Boston family and possibly four successive generations did so spell it. Subsequently to these five generations there has sprung up a change in the spelling of the name, the majority of those who continued to dwell in Boston and or the Cape have retained the spelling "Thacher." In England the records show that the prevalent spelling of the name in all localities and at times has been "Thatcher," and the exception is to spell it "Thacher."

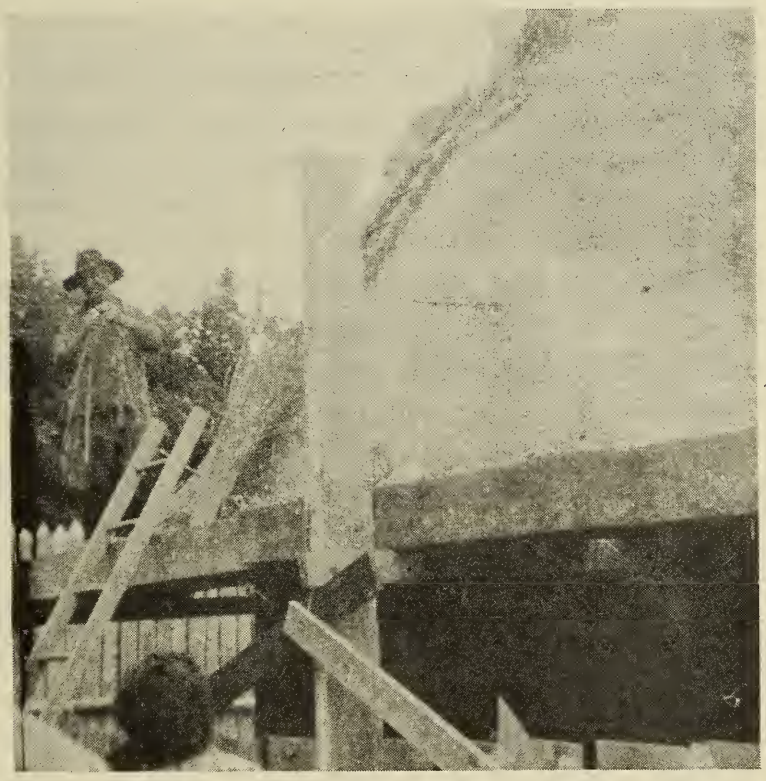
ORIGIN OF THE THACHER NAME

By the consensus of opinion of all authorities on the origin of surnames, that of the Thacher-Thatcher family is regarded as one of those that were in the first instance bestowed upon the original bearer thereof on account of the nature of his occupation. To quote from "Our English Surnames their Sources and Significations," by Charles Waring Bardsley, M. A., London, n.d., p. 210, we have as follows:

"The early husbandman required but little decorative refinement for his homestead. To keep out of the cold blast and driving rain, to have a niche by the fireside, comfortable and warm, this was all he wished or asked for. His roof was all but invariably composed of thack or thatch; and every village had its thatcher. Busy indeed would he be as the late autumn drew nigh, and stock and stead must be shielded from the keen and chilling winter. The Hundred Roll forms of the surname are le Thacher, and le Thachere; the Parliamentary Writs give le Thacher; while the more modern directory furnishes us with such changes rung upon the same as Thatcher, Thacker, and Thackery, Thakeray, or Thackuray. A John Thaxter is met with in a college register for 1567 (Hist. C. C. Coll. Cam.): and for earlier in the Parliamentary Writs we light upon Thomas Thackstere. That the word itself was in familiar use is proved by the fact that in the ordinance arranging the Norwich Trades Procession, we find among others the Thaxteres marching in company with the Rederes, (History of Norwalk, vol iii). As a surname the term still survives."

The numerous English variants of this family surname are as follows: Thacher, Thecher, Theccher, Thatcher, Thetcher, Thacker, le Thacher, le Thachare, le Thecher, le Thachere, Thaxter, Thackstere, Thackery, Thackeray, Thackuray, Thackara, and Thackaru.

HOUSE READY FOR THATCHER



THATCHER AT WORK

Of all the forms of the surname found in the early English history of the family, there seems to have survived in appreciable numbers the following forms of spelling, viz: Thatcher, Thacher, Thacker, Thaxter, and Thackeray. It seems to be undoubted that all of the various family groups whose surnames are here given derived their patronymic originally from the nature of the occupation of the founder of that particular group from whom they specifically descended: ie., a thacher, thatcher or thacker, or one who thaches, thatches or thacks. The variation of surname in each instance is due to the local modification of the term used to designate such occupation. While it is not impossible, yet it is highly improbable, that all of those who bear these various forms of the family surname did spring from a common ancestor. It is far more probable that the numerous groups of the family sprang into independent existence (at least some of them) in separate and distinct parts of England at different or possibly simultaneous periods of English history.

To determine positively how the surname of the original common ancestor of the family, (if there was such a common ancestor), was spelt is impossible, and we can at best form but a weak conjecture. It would seem best for us then to set forth here the facts collected from the records in England and in this country bearing upon the subject from which we may draw our conclusions, and for clearness sake we will work backwards from known sources of information.

Antony[2] Thacher of Yarmouth, Massachusetts (1588-1667), by seniority of generation the earliest known representative of the Somerset County, England, branch of the family known to have come to America, spelt his name Thacher. Numerous of his signatures have been handed down to posterity, and a facsimile of the same may be seen in Swift's "Old Yarmouth" on pp 90-91. The records of the parish church St. Edmund's in Salisbury, England, also refer to him as Anthony Thacher, during the time of his acting as curate of that parish, 1631-1635, and during that period in the entries made in the parish register by him (he evidently acting as

parish clerk), his signature is invariably Antony Thacher, and in the records of the birth of his children and death of his first wife his name is also invariably given as Thacher. In the Diocesan Register of Bath and Wells, (to be found at Wells, Somerset, England), under the head of Queen Camel we find him referred to as Anthonie Thacher under the date of February 7, 1621. His descendants on Cape Code and elsewhere for several generations adhered exclusively to this form of spelling, until shortly subsequent to 1700 when we find that branches of his line settled in sections of the country remote from Cape Cod began inserting the second "t" in their name, and we have instances where one brother spelled his name Thacher and another Thatcher, while they both descended from the above Antony^2 Thacher and were undoubtedly children of the same parents.

Thomas^3 Thacher of the third or Old South Church, Boston, a nephew of the above Antony^2 Thacher, spelled his name invariably Thacher and his descendants may be said to have followed the same custom with marked regularity, with here and there an exception (as in the Antony^2 line), where subsequent to 1700 some isolated families of this branch inserted the second "t" and spelled their name Thatcher.

Rev. Peter^2 Thacher (brother of Antony^2 Thacher) was rector of St. Edmund's parish church, of Sarum, (Salisbury), England, from 1622 till his death in 1640-1. In the record of the baptisms of that church all of his children born in Salisbury are entered, and in the cases of the baptisms of his first three children they were born in 1623, 1625, and 1627, respectively (Martha, Elizabeth, and John), they are entered as children of Mr. Peter Thatcher. The fact that the entries were not made by Peter^2 Thacher himself, but by the clerk of the parish, and the general and popular spelling of his name was Thatcher, while he himself spelled it Thacher. Subsequent to the last date mentioned, 1627, and sometime between then and 1634, Antony^2 Thacher became curate of this parish, and acted as parish clerk, and from then thereafter in all entries referring to either

Peter[2] Thacher or Antony[2] Thacher, the name is invariably spelled Thacher. In the parish register of St. Edmund's we find under date of March 26, 1636, his signature, Peter Thacher, and under date of April 24, 1640 (his last signature in the register) Peter Thacher.

Rev. Peter[2] Thacher made his will February 1, 1640-1, and it was probated August 5, 1641, and is on file in the Prerogative Court of Canterbury, where it can still be seen. The copy which is open for ordinary inspection is indexed under the name of Thatcher, and in the body of the instrument his name appears many times as Peter Thatcher, and the copy is signed "Peter Thatcher." The ordinary observer would therefore be lead to suppose, finding the name thus spelled in so important a document, that Thatcher was the correct spelling of the name. Such, however, was not the belief of Mr. Thomas Thacher of New York City (son of Professor Thomas Anthony Thacher of Yale College), who after inspecting the copy of the will asked for permission to inspect the original itself, which request was granted, and he states in regard to the original will, "It is a long document and has attached to it a schedule of books, the schedule as well as the will being signed. The will is not in the testator's handwriting. The name appears in the body of the will uniformly as "Thatcher," but in the two signatures (as clear as if written yesterday by a scrivener) the name is Thacher." From the fact that the will was written by another and not by himself we see how the popular and more customary method of spelling his name appears in the body thereof, but the signature even now clear and unquestioned on the most important document of his life, seems the strongest evidence as to his deliberate belief as to what was the proper spelling of his family name, which he thus testifies to as being "Thacher."

Rev. Peter[2] Thacher died on February 16, 1640-1, and was buried in St. Edmund's Churchyard, where his tombstone still stands. The inscription on this tombstone (which inscription was undoubtedly composed by his dear friend Francis Dove, warden of his church, gives his name as Peter Thatcher, but this spelling of his name is only another instance of the popular spelling of his family

surname as opposed to the frequent spelling of it by himself as Thacher.

Previous to settling as rector of St. Edmund's Rev. Peter[2] Thacher was vicar of Milton Clevedon, County Somerset, England, and while there his child, John[3] Thacher, died and was buried in the church there, a stone that once marked his grave under the aisle of the church has since been removed and is now set in the outer wall of the church as an ornamentation. On this slab the name is plainly inscribed John Thacher, which is another bit of evidence as to the spelling of the family name by Rev. Peter[2] Thacher, who undoubtedly composed the inscription. In the record of his institution as vicar of Milton Clevedon, which record is not in his handwriting, he is spoken of as Peter Thatcher, and he is likewise spoken of in the announcement of the institution of his successor in 1623, these two instances are again examples of how his name was popularly spelled by others, and in opposition to this spelling he signs his name, June 13, 1622, to the death record of his son, John[3] Thacher, in the Parish Register of Milton Clevedon as Peter Thacher. In his ordination papers both as deacon and priest he is recorded as Peter Thatcher, but as these papers were prepared and written by others than himself and do not bear his signature they are but examples of the popularly accepted spelling of his name, and are not to be accepted as evidence of his own particular way of spelling it. In the record of his matriculation at Oxford, which appears in two of the books of record there, he is in one entered as Peter Thacher, and in another as Peter Thatcher.

We thus see that beyond cavil Rev. Peter[2] Thacher habitually signed his name Thacher, and undoubtedly regarded that as the proper spelling of his patronymic, while the popular and general method of spelling the name even at that period was Thatcher.

John[2] Thacher, of Queen Camel, County Somerset, England (brother of Rev. Peter, and of Antony[2] Thacher) in his nuncupative will dated February 21, 1653, and proved July 19, 1655, by his widow, who was executrix, is described as John Thacher, and on his tombstone in the

middle aisle of St. Barnabas' Church, in Queen Camel, he is called John Thacher. His wife, Rebecca Thacher, is likewise buried there, and on her tombstone she is called Rebecca wife of John Thacher. His wife Rebecca made her will dated August 20, 1662, which was proved April 18, 1669, at Wells, Somerset, England. In this will her name is spelled Thacher, and her name written to accompany her mark is given as Rebeckha Thacher. Her mark being the seal of the Thacher arms.

Giles[2] Thacher (brother of Peter[2], Antony[2], and John[2] Thacher) died at Queen Camel, and in the Diocesan Records of Queen Camel, filed at Wells, Somerset, England, he is recorded as Giles Thacher. As he died young his name was recorded by his parents and must be according to their understanding of the proper spelling.

Thomas[2] Thacher (brother of Peter[2], Antony[2], John[2], and Giles[2] Thacher) lived in Queen Camel. He married at Queen Camel September 24, 1621, Marie Lokier, who survived him and to whom letters of administration were granted on his estate November 7, 1650. In these letters of administration he is called Thomas Thatcher, and she Marie Thatcher, widow. She, however, was a witness on February 21, 1653, to the nuncupative will of her brother-in-law, John[2] Thacher, in which instrument she signs her name with a mark as Marie Thacher.

Thus we see that all of the children of Rev. Peter[1] Thacher, of Queen Camel, give evidence of their firm belief that their family name was correctly spelled Thacher.

Rev. Peter[1] Thacher, vicar of St. Barnabas' Church, Queen Camel, 1574-1624, and father of Peter[2], Antony[2], John[2], Giles[2], and Thomas[2] Thacher, signs the Diocesan transcript of Queen Camel parish records, recorded at Wells, in the name of Peter Thacher, and such must have been his belief of the true spelling of his name, as his signature appears frequently on this transcript of the parish register of Queen Camel, and is always so spelled. However, in the record of his installation as Vicar of Queen Camel in 1574, and likewise in the record of the installation of

his successor in 1624, he is called Peter Thatcher, which is but another and the first instance in which the popular spelling of his name is used when written by some one other than himself, as of course the record of his installation is not in his handwriting, nor can that of his successor be. We think therefore that there is here furnished evidence of the undoubted fact that the original spelling of the patronymic of the Yarmouth-Boston Thacher family was Thacher, and that all descendants of this line are justified in so spelling it. Those who have altered the original spelling by introducing the second "t" have done so without the authority of justified precedent.

From an analysis of the foregoing remarks, it would seem to be established that the only branch of the Thacher-Thatcher family in America which did, does and should spell their name Thacher is that which is represented by the descendants of Antony[2] Thacher of Yarmouth, and of his nephew, Rev. Thomas[3] Thacher of Old South Church, Boston, Massachusetts.

Much emphasis is placed by the Yarmouth-Boston branch of the Thacher-Thatcher family on the spelling of the family name. The large majority of them claiming that the correct spelling of the name is Thacher, and they so spell it today. From a study of the facts of the case, we find the emigrant ancestors of the Yarmouth-Boston family and possibly four successive generations did so spell it. Subsequently to these five generations there has sprung up a change in the spelling of the name, the majority of those who continued to dwell in Boston and on the Cape have retained the spelling.

It is also quite evident that if we take the aggregate of the descendants of all of the other combined groups of the family in America who spell their name Thatcher, they will far outnumber the descendants of the Yarmouth-Boston family.

ENGLISH ORIGIN OF THE THACHER FAMILY

In seeking to trace backward to the place of origin of the Thacher-Thatcher family, represented in America by the descendants of Antony[2] Thacher of Yarmouth, Massachusetts, and his nephew, Rev. Thomas[3] Thacher of the third or Old South Church, Boston, Massachusetts, we are guided by unquestioned evidence to Somersetshire, England, and there we are brought to a stand-still as far as positive evidence is obtainable. It has been noted as impossible to trace the progenitors of this branch of the family further back than a positive ancestor, Rev. Peter[1] Thacher, who resided in Queen Camel, Somerset County, England, and who was vicar of St. Barnabas' Church there from 1574 until his death in 1624.

This positive ancestor, Rev. Peter[1] Thacher, was installed as vicar of St. Barnabas' Church at Queen Camel on December 4, 1574, as will be seen in his detailed genealogical record. The laws of the Church of England at that time required that a candidate for orders in the church should be over twenty-three years of age to be ordained a deacon, and also decreed that he could not be ordained a full priest until two years thereafter. Assuming therefore that the Rev. Peter[1] Thacher was installed as Vicar of Queen Camel shortly after his taking his orders as a priest, he must have been at least 25 years previous to that date, or in 1549 at the latest, and probably a few years earlier. This fixes the earliest date to which we can trace the family, somewhere between 1545 and 1549. We are still left in doubt as to what was the place of residence of Rev. Peter[1] Thacher previous to his installation at Queen Camel, nor have we located his birth place.

By an examination of the records of the various parishes of Somersetshire, and the transcripts of these Registers in the Diocesan Registry at Wells, in Somerset, and also of the prorate records of that county, we perceive that during the period of the incumbency of the Vicarage of Queen Camel by Rev. Peter[1] Thacher (as well as

previous thereto, and subsequent thereto, through the 17th century), there were many Thachers living in Somerset County, some of whom may have been his progenitors or at least his relatives. However, owing to the fact that the parish registers (and Diocesan transcripts of the same) of the various localities in which these various Thachers lived, are very imperfect and in some cases non-existent covering the latter half of the 16th century, and also due to the fact that the probate records of Somerset County covering that same period, are also lacking or very imperfect, it has been impossible to connect Rev. Peter[1] Thacher of Queen Camel indisputably with any genealogical antecedents in Somerset, Dorset, Wilts, or Berks, contiguous counties, in which there existed at that time a numerous settlement of Thachers. Nor has it been possible to definitely establish his genealogical connection with the Sussex Thatchers, with whom he was undoubtedly connected, as shown previously that his descendants made use of the same armorial insignia as did the Thatchers of Sussex.

Thomas[3] Thacher of Old South Church, Boston, Massachusetts, is known to have been the son of Rev. Peter[2] Thacher of St. Edmund's Church, Salisbury, England, and he is also known to have been the nephew of Antony[2] Thacher of Yarmouth, Massachusetts.

Antony[2] Thacher of Yarmouth, Massachusetts is known to have been at one time a curate under his brother, Rev. Peter[2], in St. Edmund's, Salisbury. We therefore have two brothers, Rev. Peter[2] and Antony[2], located together in Salisbury previous to 1635. Antony[2] as late as 1634, and Rev. Peter[2] until his death, 1640-1. The ordination papers of Rev. Peter[2] Thacher, both as deacon and as a priest (copies of which will be found under his specific record) state that he was born in Queen Camel, Somerset County, England, and it is a fair inference that his brother, Antony[2], was also born there, as in those days children were more likely to be born at home. We find that Antony[2] Thacher's daughter, Edith[3], was baptized at St. Barnabas' Church, Queen Camel, February 7, 1621-2, by Rev. Peter[1] Thacher, vicar of the parish. This is the same Edith[3] who was drowned in the historic shipwreck of

Antony[2] Thacher off the Massachusetts coast, August 15, 1635. This St. Barnabas' Church over which the Rev. Peter[1] Thacher was vicar, and it is more than probable that Antony[2] Thacher was a curate there under his father up to the time of Rev. Peter[1] Thacher's death in 1624, as he was likewise a curate subsequently under his brother, Rev. Peter[2] Thacher, at St. Edmund's, Salisbury.

Rev. Peter[2] Thacher of St. Edmund's, in his will dated February 1, 1640-1, leaves a bequest to his brother, John[2] Thacher, whose place of residence is not mentioned in said will. We find a John Thacher living in Queen Camel at that time, and who survived Rev. Peter[2] Thacher of Salisbury. This John Thacher of Queen Camel died between February 21 and February 25, 1653, as on the former date he made his will and on the latter date he was buried in St. Barnabas' Church, Queen Camel, under the middle aisle of said church. This John Thacher of Queen Camel left a widow, Rebecca, who in her will dated August 20, 1662, specifically directs that she "be buried in the parish church (St. Barnabas') of Queen Camel, by my late husband and his relatives. She was so buried on December 11, 1662, and the fact is recorded on the same slab in the middle aisle of church that marks her husband's resting-place. Affixed to her will there is a wax impression of a seal bearing the arms of the Thachers of Presthawes, Sussex, England, which gives positive proof of the existence of a connection existing between the Somerset and Sussex Thachers. Again Peter Thacher, son of the above John Thacher, and of Rebecca his wife, in his will, dated November 24, 1669, directs that he "be buried in the parish church of Queen Camel, near the place where my late deceased father was buried." This Peter Thacher was buried as directed December 9, 1669, and his resting-place is recorded on the same slab with that of his father and mother, the mother stating that she was to be buried "near her husband and his relatives." What is more likely than that Rev. Peter[1] Thacher, vicar of St. Barnabas' Church, Queen Camel, 1574-1624, was the father of this John Thacher of Queen Camel, and that hence this John Thacher was the brother,

John[2] Thacher, mentioned in the will of Rev. Peter[2] Thacher of St. Edmund's, Salisbury. A close scrutiny of the existing register and probate records of Somerset reveal no other John Thacher living 1640-1 (the date of Rev. Peter[2] Thacher's will) who could have been the brother of Rev. Peter[2] Thacher, which fact strengthens the circumstantial evidence that they were brothers. Moreover the connection by birth of Rev. Peter[2] Thacher of St. Edmund's with Queen Camel, and his subsequent incumbency, 1616-1622, of the vicarage of Milton-Clevedon, Somerset, a parish only twelve (12) miles from Queen Camel, and the fact that the John Thacher who lived at Queen Camel, and the fact that the John Thacher who lived at Queen Camel survived Rev. Peter[2] Thacher of St. Edmund's, and hence would be a proper beneficiary under the latter's will, made February 1, 1640-1, render it circumstantially indisputable that this John Thacher of Queen Camel was the brother John[2] Thacher mentioned in the will.

The Diocesan transcript of the Parish Register of Queen Camel (very incomplete, the earliest date of which is 1601) gives the following record signed by Peter Thacher, Vicar, viz:

> "August 3, 1602 Giles, son of Peter Thacher, was buried."

This entry establishes the fact that Rev. Peter[1] Thacher, vicar of Queen Camel, was married and had a son, Giles, and being married there is nothing inconsistent with our foregoing argument that this Giles was the brother of Rev. Peter[2], Antony[2], and John[2] Thacher. Without a record on the birth of Giles[2] Thacher we have no means except by inference, of establishing it. Rev. Peter[2] Thacher was born 1687-8, as is shown by his matriculation papers and his ordination papers. Antony[2] Thacher is known to have been born in 1688-9. As he was a curate under his brother, it is fair to assume that he was younger than Rev. Peter[2] Thacher, and it is authoritatively stated that he was about 80 years old when he died in 1667. A John Thacher matriculated at Queen's College, Oxford, from Somerset October 19, 1604, son of a clergyman, at the age of 13, hence he was born in 1690-1, and it is assumed this

John Thacher of Oxford to be John[2] Thacher of Queen Camel, a younger brother of Rev. Peter[2] and Antony[2]. Giles[2] Thacher was probably a still younger brother who died while still a youth of not more than 10 years of age. Thomas[2] Thacher lived and died in Queen Camel; his date of birth we have no record of and we record him as the youngest son; however, as the parish and Diocesan transcripts of records of Queen Camel give no records previous to 1601, and as his birth is not recorded subsequent to that date, he may have been born previous to that date, and hence his position as regards date of birth among these children may be in error. He married at Queen Camel, September 20, 1621, Marie Lokier, the marriage record being entered in the Diocesan transcript of Queen Camel parish register at Wells and the entry signed by Peter Thacher, vicar. Administration on his estate was granted November 7, 1650, to Marie Thacher his widow; hence he died previous to that date. This same Marie Thacher was witness to her brother-in-law John[2] Thacher's will February 21, 1653.

There is not one single item of positive evidence inconsistent with the hypothesis that these five ___ Rev. Peter[2], Antony[2], John[2], Giles[2], and Thomas[2] Thacher, were all sons of the same father.

The next question in sequence is, who was the father of these five children? It is recorded that Giles[2] Thacher was the son of Peter Thacher in the Diocesan transcript of Queen Camel Register at Wells. The only Thacher whatever, and more emphatically the only Peter Thacher living at Queen Camel at the time covered by the births of these five children, of whom we have absolute record, is Rev. Peter[1] Thacher, vicar of Queen Camel Parish Church from 1574 to 1624. Therefore, in the absence of the positive evidence of Queen Camel parish register which does not exist, to cover that period (the earliest date in existing register being 1629) and the Diocesan transcript of same not extending back of 1601, we think that the circumstantial evidence of the birth of Rev. Peter[2] Thacher at Queen Camel; the residence of his brother, Antony[2] Thacher there in 1621; the mention of a brother John[2] Thacher in Rev. Peter[2] Thacher's will in 1640-1, which brother, John[2] Thacher, we have shown to have been

living at that time in Queen Camel; the burial of this John[2] Thacher and his wife and child (Rebecca Thacher and Peter[3] Thacher) in the church at Queen Camel, the two latter buried near this same John[2] Thacher and his relatives; the residence, death and burial of Giles[2] Thacher at Queen Camel; and the residence and death of Thomas[2] Thacher at Queen Camel; taken together with the fact that Rev. Peter[1] Thacher was the incumbent vicar of that parish from 1574-1624;-- all of these facts we hold point to the inevitable conclusion that Rev. Peter[1] Thacher, vicar of St. Barnabas' Church at Queen Camel from 1574-1624, was the father of these five children; and that as vicar of said church he was probably buried there himself, although we have no record of the fact, nor is his grave so marked that we can distinguish it. The now unmarked graves of Rev. Peter[1] Thacher and his wife and that of his son, Giles[2] Thacher, being the graves of the "relatives" near whom Rebecca Thacher (widow of John[2]) requests in her will of August 20, 1662, to be buried near unto. We venture to assume that as children of the deceased Vicar, Rev. Peter[1] Thacher, the right of burial in St. Barnabas' Church was probably inherited by them all or at least for such reason it was conceded to John[2] Thacher and his wife and child.

The non-existence of the Parish Register of St. Barnabas' Church, Queen Camel, from 1574 to 1624 is the link that is lacking which would render this chain of overwhelming circumstantial evidence positive proof.

All Thacher genealogists who have studied this problem have at some time in their research inclined to the belief that the Rev. Peter[1] Thacher of Queen Camel was the father of Peter[2], Antony[2], John[2], Giles[2], and Thomas[2] Thacher. The only fact that has ever shaken this belief is that in the Register of Martriculation at Oxford, in the entry of the name of Peter[2] Thacher, he is described as "plebei filius;" ie. one of the humbler classes of life, instead of being entered as son of a cleric, or priest of the Church of England, as he undoubtedly was. The argument being that if this Peter Thacher of Oxford had been the son of the Vicar of Queen Camel he would not have entered his name in the register of Queen's College, Oxford as

"plebei filius," but as son of a clergyman. Those who advanced this argument against Rev. Peter[1] Thacher of Queen Camel being the father of the Peter Thacher who matriculated at Queen's College, Oxford, May 6, 1603, did so before the ordination papers of Rev. Peter[2] Thacher of St. Edmund's, Salisbury, had been discovered. The discovery of these ordination papers, which state Queen Camel to have been the place of his birth, seem to emphatically refute the force of such argument in the face of the strong array of circumstantial evidence in favor of such parentage.

It is a well known fact, admittedly by English antiquarians, that it was by no means unusual for students at that period in entering their names for matriculation at Oxford to under-rate the social status of their parents in order to avail themselves of lower matriculation and other college fees, which fees were arranged upon a sliding scale dependent upon the more or less prominent social standing of the student's parents.

What more natural then than for Peter[2] Thacher to enter his name on the college rolls as "plebei filius." He was, in fact, the son of a poor country vicar of a parish of strong Puritan tendencies; and his father was undoubtedly in very moderate circumstances, which obliged him to strain every point to enable him to send his son to college at all. This son Peter[2] enters Queen's College, May 6, 1603; and on July 19, 1603, he transfers from Queen's College to Corpus Christi College, in the same university. Subsequently, on October 19, 1604, John[2] Thacher, from Somerset, brother of Peter[2] Thacher, matriculates at Queen's College, Oxford; and he is described upon the register as son of a clergyman. It is this fact of Peter[2] Thacher being entered a "plebei filius" and John[2] Thacher being entered as a son of a clergyman that has lead some to argue that the two could not have been sons of the same parents. It has been circumstantially proved that Peter[2] Thacher, from Somerset, of Queen's College and of Corpus Christi College in 1603, and subsequently vicar of Milton Clevedon, Somerset, and thereafter rector of St. Edmund's Church, Salisbury, was a brother of John[2] Thacher from Somerset and of Queen's

College, 1604, and subsequently until his death residing in Queen Camel, Somerset. The description of John[2] Thacher on the matriculation register as son of a clergyman proves him to have been son of Rev. Peter[1] Thacher of Queen Camel, who was the only Thacher priest of the English church in Somerset at that time. The fact of one entering as plebei filius and the other as son of a clergyman is simply a matter of each one's personal temperament and the individual discretion on the part of the one who gave the information at the time of matriculation (either the parent or the son himself). Rev. Peter[2] Thacher was strongly imbued with Puritan ideas, and would doubtless have had, even at that early period in his career, sentiments antagonistic to the accidental advantages of birth, and may have taken the opportunity to emphasize these views. John[2] Thacher, his brother, was undoubtedly less of a Puritan in his view of life than Rev. Peter[2] Thacher, as is shown subsequently in the spirit of his son, Peter[3] Thacher of Queen Camel, who in his will, dated November 24, 1669, describes himself as a gentleman, a descriptive distinction assumed by no other of the Thachers of Somerset of that period. The difference of personal individuality of the two brothers would fully account for their different self-descriptions on the college register. Moreover, both descriptions were equally true; as, although Rev. Peter[1] Thacher of Queen Camel was a clergyman, yet he was also of a lowly order in the social scale, and his sons could with perfect propriety call themselves either "plebei filius" or son of a clergyman, as either one or the other might elect. Again, possibly a betterment in worldly circumstances in 1604 as compared with those of 1603, may have placed the parent in such a condition that in the latter year he may have been able to better afford the increased fees attendant upon his son John[2] Thacher entering in the register as son of a clergyman.

It is upon the above stated premises that Rev. Peter[1] Thacher of Queen Camel is considered the most remote known ancestor to whom the Yarmouth-Boston branch of the family can trace back.

REV. PETER[1] THACHER
1545-1624

1 REV. PETER[1] THACHER, born at _____; on _____ 1545-9; resided at Queen Camel, Somerset County, England, 1574-1624; Vicar of St. Barnabas' Parish Church there 1574-1624; died at Queen Camel probably, although we have no record, previous to May 7th, 1624; buried in St. Barnabas' Church, probably, although we have no record thereof; _____ 1624; married at _____; date of marriage _____; to _____; born at _____; date of birth _____; died at _____; date of death _____; who was a daughter of _____ and _____; who resided at _____.

Children: 5 (Thacher) sons, all born at Queen Camel.

PETER[2] 2
born _____, 1587-88; died February 16, 1640-41; married first Anne _____; married second Alice Batt.

ANTHONY[2] 3
born _____ 1588-89; died _____ 1667; married first Mary _____; married second Elizabeth Jones.

JOHN[2] 4
born _____ 1590-91; died between February 21-25, 1653; married Rebecca _____.

GILES[2] 5
born _____ 1592 (?); died August _____, 1602; buried at Queen Camel, August 3, 1602; presumably in St. Barnabas' Church; record of his burial is to be seen in the Diocesan transcript of the Parish Register at Wells, Somerset County, England, as follows: "1602, Giles sonne of Peter Thacher was buried the 3rd day of August 1602."

THOMAS[2] 6
born _____ 159___; died August _____, 1650; married first Alice _____; married second Marie Lokier.

The first identification of Rev. Peter[1] Thacher with Queen Camel which we have was discovered by Ralph Partridge Emilius Thacher, brother of Hon. Peter[8] Thacher of Newton, Massachusetts, who made extensive Thacher research in England. In searching the records of the British Museum in London for Thacher material he ran across the Hugo manuscripts, which, as explained below, contain the "Institutions of Incumbents of various parishes in Somersetshire," and among them those of Queen Camel. The manuscript thus referred to is catalogued in the British Museum as "Hugo MSS. Ad. 30279, Vol I, page 155, East Camel or Queen's Camel." Title, "Institutions of Incumbents in Somersetshire." The manuscript is entirely in Latin, and on the margin at the top of the page (as the Hon. Peter Thacher interpreted it) is written "advocate to the abbot of Chrym:" It may be that the word "advocate" may be incorrect, and that the proper translation of the word may be "adjoined to," "belonging to," under the jurisdiction of the Abbot of Chrym. Following the heading there is written in red ink, -- "East Camel, Abbot's Camel." Then following a list of incumbents in regular order of succession from 1317 until we reach the following entries, viz:

"1566, May 13th. Will. Waller, cler, per resignation of Leonard Stafford, ad pres ejusdem (i.e., on his own presentation)."

"1574, December 4th, Pet Thatcher, cler per mort Will: Waller, ad pres ejusdem. Cammell 45."

"1624, May 7th, Joh. Picker, per mortem Peter Thatcher, ad pres Humf. Mildmay. Mil Lake page 138. and so on, the manuscript continues to June 4, 1732, and end on that date with the following entry:

"Carolus Brinsdon, A. B. per resignation of N. W. ad pres ejusdem."

In the same manuscript at the top of one of the pages it is recorded that Queen Camel was taxed at the rate of &10; which means that every incumbent, upon his institution as

Vicar, had to give bonds to pay by installment the sum of &10 in recognition of the benefice bestowed upon him. It is to be noted that most of the incumbents succeeding Peter[1] Thacher at Queen Camel are recorded as B. A. or M. A., which gives rise to the question, as yet undetermined, whether Peter Thacher of Queen Camel was a graduate of a college or not. The fact of there being no B. A., or M. A., after his name is prima facie evidence that he was not a college graduate; and yet it may be proven later that he was, and that the record given above is defective to this extent.

From the 40th report of the Deputy Keeper of Public Records (England) (appx. 2, page 477), a class of document the examination of which, ought on no account be omitted by genealogists, we have the following extract in regard to the "Subsidy Rolls," viz: "The principal value of the 'Subsidy Rolls' is genealogical. The wills containing the names of the persons assessed are extremly valuable as establishing links in pedigrees which without these rolls would be missing. The Americans have used them to great extent. They can then avail themselves of the Parish Register, a large portion of which they are saved from searching through the assistance of the 'Subsidy Rolls'. The rank in life of the person assessed may also be deduced by the amounts they paid."

In these "Subsidy Rolls" every person instituted to a benefice had to give bonds for the payment by installment of the "First Fruits" of such benefice. Two sureties were required with each bond, and they were naturally in all cases, relations, connections, or near friends of the incumbent; thus in many instances giving valuable clues as to family relationship. The kind of information furnished is seen hereafter in the record of the Composition of Peter[1] Thacher, Vicar of East Camel (Queen Camel) in the time of Elizabeth. (1558-1603)

Although the First Fruit Composition book (See Part A) fails to elucidate the family connections of Rev. Peter[1] Thacher of Queen Camel, it is of much interest in bringing to light his connection with Sir Walter Mildmay,

and thus stamping Rev. Peter[1] Thacher of Queen Camel as a Puritan of the deepest dye. Sir Walter Mildmay was notorious as a grantee to an enormous extent of the confiscated property of the church, and even more notorious as being more puritanical than the puritans themselves. In his latter days, doubtless under the prick of a conscience not altogether dead, he disgorged a trifling portion of his ill-gotten wealth by the foundation of Emanuel College of the University of Cambridge. This college has a portrait of him painted for it in 1588; and the ring, a present from the great Queen Elizabeth, which he is represented as wearing in the portrait, is still in the possession of a descendant of his elder brother. Such being the character of the patron of the living, there can be no doubt as to the puritanism of Rev. Peter[1] Thacher of Queen Camel, the recipient of the benefice.

The following is the extract from the First Fruits Composition Book (Subsidy Rolls) referring to Rev. Peter[1] Thacher of Queen Camel, viz:

"16th February——17th Elizabeth

Somerset.	Peter Thatcher, Clerk,		
Este Cammell	compounded for the First		
in the gift of	Fruits of the Vicarage aforesaid		
Sir Walter Mildmay	value at &17. 16sh. 10½d. a		
Knight	tenth thereof 35sh. 8d.		
	Michaelmas	1575 *	
		*	
	Annunciation	1576 *	
		*	16li. 9½d.
	Michaelmas	1576 *	
		*	
	Annunciation	1577 *	

William Doddington of the Middle Temple, London, gent., and Leonard Doddington of the household of Sir Walter Mildmay, Knight, are bound."

This document shows that Rev. Peter[1] Thacher of Queen Camel on the 16th day of February in the 17th year of the reign of Queen Elizabeth paid 35sh. and 8d. down as part payment of the tax assessed of &17, 16sh. 10½d. on the living of the Vicarage of Queen Camel bestowed upon him by Sir Walter Mildmay; and the bondsmen named guaranteed that he would pay the remainder in four installments, amounting in total to &16. 9½d., on the dates above mentioned.

We thus see Rev. Peter[1] Thacher installed as Vicar of Queen Camel, December 4, 1574, and there he remained as Vicar until his death, exact date of which is unknown, but which must have occurred before May 7, 1624, the date of the appointment of his successor who was appointed after his death.

The British Gazeteer thus describes Queen Camel:

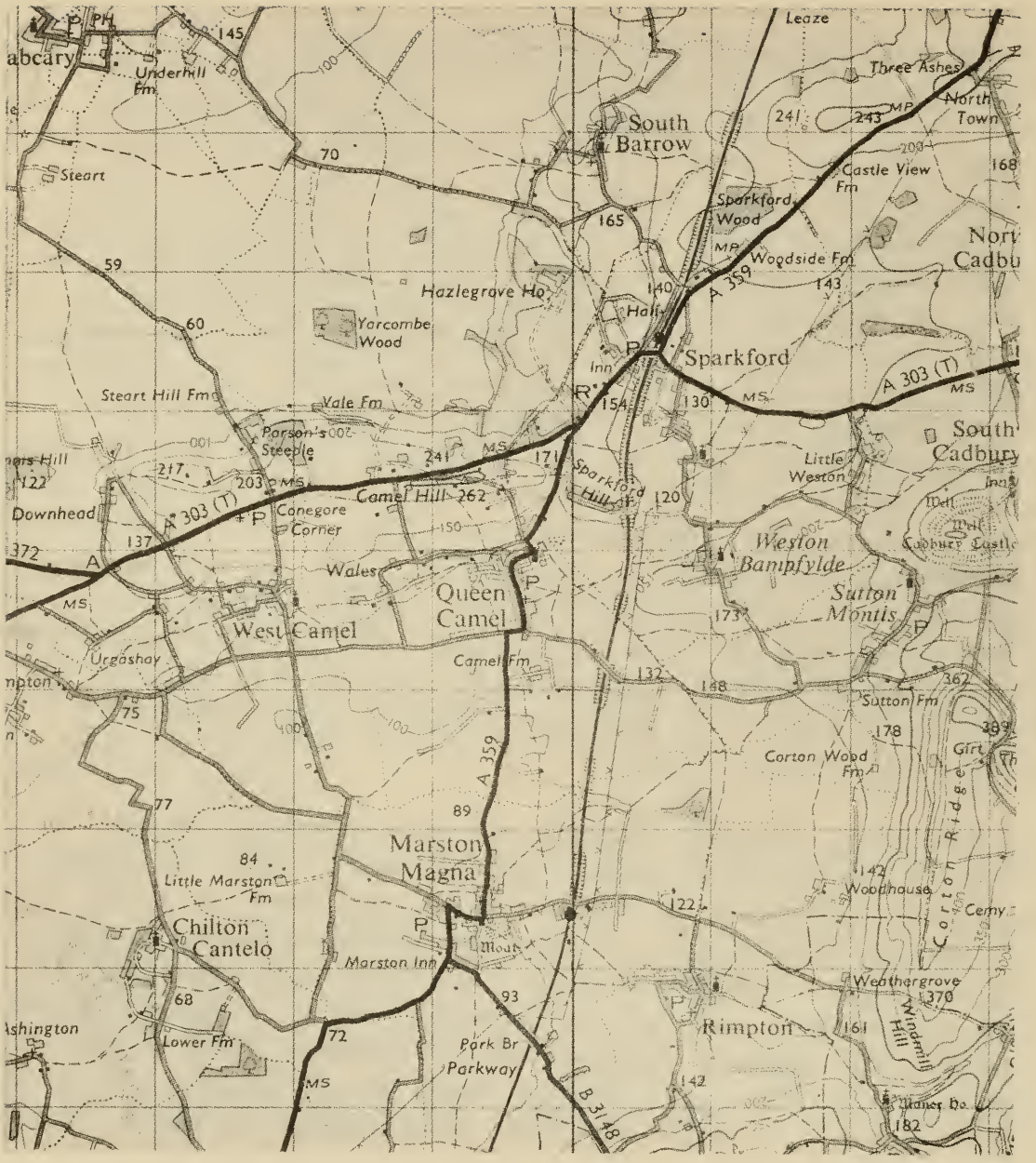
"A parish in the hundred of Cabash in Somerset; 5 miles east of Ilchester, its post town on the river Camel. Formerly a market town of some importance. The living is a vicarate in the Diocese of Bath and Wells; church name St. Barnabas. A hill in the town commands a fine view; forty-one towns and villages may be seen from it."

Where Rev. Peter[1] Thacher was born has not yet been discovered, nor the exact date of his birth; but as shown he must have been born as early as 1549, and possibly as early as 1545, in order to have been Vicar of Queen Camel in 1574. Where he lived previous to his installation at Queen Camel is not known. The existence of a large settlement of Thachers in Somerset in the 16th Century points to the possibility of that being the county of his birth, as well as of his residence. The presentation to him by Sir Walter Mildmay of the living of Queen Camel, and his First Fruit Composition bond having been signed by a member of Sir Walter's household, points to the possibility that he was well known to Sir Walter;

and he may have been born and have resided in the vicinity of Sir Walter's home and may possibly have been his relative; investigation along this line of suggestion may result in further information on the subject. The exact date of his death is also unknown; but he died previous to May 7, 1624, on which date his successor was appointed "per mortem" Peter Thatcher. Where he was buried is also not a matter of record in any form or shape; but as he was Vicar of St. Barnabas' Church for 50 years, it is almost positive that he was buried in that church; especially so as his son and family are buried there, as is proven by the gravestones still there to their memories. When he married and to whom is also unknown; in fact we have not one item of information in regard to his wife. That he was married, however, is known as the Diocesan transcript of Queen Camel on August 3, 1602, of Giles, son of Peter Thacher. Rev. Peter[1] Thacher's 1st child, Rev. Peter[2] Thacher of Salisbury (i.e., 1st child of whom we have definite record was born 1587-88.

Assuming Rev. Peter[1] Thacher to have been at least 25 years of age when installed at Queen Camel in 1574, he would have been 38 years old at the date of birth of his first known child; an age so advanced as to suggest the birth of children previous to 1587-8 of which we have no record. It is, therefore, possible that Giles[2] Thacher and Thomas[2] Thacher may both have been born previous to this date; and we have noted doubt as to the date and sequence of their respective births.

Rev. Peter[1] Thacher was at Queen Camel as Vicar 1574-1624, full 50 years; and he must have kept some sort of a register of his parish during that long time; but it has disappeared. The first entry of the earliest existing register of that parish is 1629, subsequent to the death of Rev. Peter[1] Thacher. The Diocesan transcript at Wells of the Queen Camel Register contains no entries previous to 1601; and thence on to 1623, inclusive of all the entries therein are signed "Peter Thacher, vicar;" but none of these entries throw any light upon his marriage, nor in any way give any record of his wife.



Queen Camel Area
Somerset County, England

St. Barnabas' Church
Queen Camel, England
Rev. Peter Thacher, Vicar
1574-1624

Vicarage
St. Barnabas' Church
Queen Camel, England
Northwest View
Rev. Peter, Thacher, Vicar
1574-1624

Interior St. Barnabas' Church
Queen Camel, England
Rev. Peter Thacher Vicar
1574-1624

SOME NOTES ON ST. BARNABAS CHURCH, QUEEN CAMEL

Some people would like to derive the name Camel from Camelot by identifying the iron-age earth-work at South Cadbury with King Arthur's stronghold. The Oxford Dictionary of Place-names says that in the cartularies of Muchelney Abbey the village is called Cantmael – Cant = ridge and Mael = bare. Camel then from the long narrow hill to the north of the church. The pre-fix "Queen" comes from royal possession of the manor of Hazlegrove. This belonged to successive queens until 1558 when Queen Mary exchanged it for the manor of Little Weldon in Northants with her chancellor Sir Walter Mildmay. The Mildmay family held Hazlegrove estate until 1929. Subsequently the Strangways estate sold the house and twenty acres for £4,000 to Bruton Junior School in 1952. In the ringing chamber of the tower there are two hatchments of the Mildmays. The family motto "alla ta hara" is thought to have been adopted in the Third Crusade and is corrupt arabic translated "God has guarded". (*cp.* History of Hazlegrove House by R. P. A. Lankester).

We have no representation of St. Barnabas but it is possible that his statue once stood in the niche on the west face of the tower. Brewers' Dictionary of Phrase and Fable says Barnabas' symbol is a hay-rake because his feast day June 11th is in the haymaking season. Before the calendar was reformed, June 11th was the longest day, hence the jingle:

"Barnaby bright, Barnaby bright
The longest day, the shortest night."

The TOWER – c. 1350 – with set-back buttresses is 86 feet high. The pinnacles were restored in 1952. The present weather-cock was added in the second half of the nineteenth century. The clock, made by W. Potts & Sons of Leeds, was erected as a memorial of the Jubilee 1887. The faces were re-gilded in 1962.

It is said that there are 140 steps to the top of the tower and the six bells are reputed to be the *heaviest six* in the world. They were re-hung in Mr. D' Angibau's time (1908) by Taylors of Loughborough.

Some details about the bells:

BELL 1. Dated fifteenth century. Inscription o.p.n. sancti Micail. Weight 8 cwt. There are other connections with St. Michael. *e.g.* in a niche above the east window (outside) there is a winged figure – possibly the archangel. In the Somerset Record Society's list of wills a Robert Watts left 100s. in 1405 to the fabric of the chapel of St. Michael in the church.

BELL 2. Wm. Bilbie, Chewstok: fecit 1778. John Francis and Thomas Watts – church wardens. My trebble voice makes hearts rejoice. Weight 10 cwt.

BELL 3. 1706 Thomas Pennington, Exeter. Re-cast 1895 by Taylors. Weight 15 cwt.

BELL 4. Roger Purdue, Bristol. C.R. Drawe near to God. Anno domini 1607. (The second N is stamped back to front!) Weight 20 cwt.

BELL 5. 1861 John Taylor, Loughborough: re-cast. Weight 26 cwt.

BELL 6. Roger Purdue, Bristol.
William Pirri and his wyff. Hear I am you may see – gave me to this church free to be maintained for ever. 1633. R. P. Weight 36 cwt.

Somerset Records Office have a survey of the manor of Queen Camel assigned to c. 1620 which gives a list of tenants and includes a William Pirri aged 54 and a wife Elizabeth aged 50.

Also: Sir Humphry Mildmay's diary has an entry 19th June 1639 "Letter from Will Perry telling of the fire in Queen Camel whereby 70 houses were destroyed." In 1640 the people of Pershute in Wiltshire gave 11s. vi d. to the inhabitants of Queen Camel whose loss by fire was £5,000. (*cp.* Notes and Queries for Wilts. and Dorset).

There is also a very small bell (known as the Ting-tang) with the inscription "Com harck when Besperry call – to church and serve God all." No doubt given by Elizabeth Pirri.

We have the faculty for the 1887 restoration carried out according to the ideals of the Camden Society. Several eighteenth century features were removed including a gallery at the west end which housed the choir and organ. An old man called Ben Brooks who died in 1960 aged 97 told the author that he remembered his sister going up into the choir gallery and hearing the clerk shout out the responses and amens from his desk beneath that of the parson, half way down the nave on the north-side. [From the Church Warden's Accounts 1716. Pd. John Toop for ye gallery 15. 05. 04.].

An idea of the former interior and exterior can be obtained from photographs now hung in the sacristy and copies of J. Buckler's drawings of c. 1840. Behind the altar there were two slabs of Purbeck marble on which were incised the ten commandments. Part of these now form the cill of a window in the ringing chamber. There were pews with doors and "the Mildmay pew is to be removed" – according to the faculty – "and stored at the Vicarage for safety". Parts of it now form a temporary choir vestry in the north aisle. The faculty provided for a choir vestry to be built against the north wall of the tower. No doubt the money ran out. In August, 1886, a fête at Hazlegrove raised £194 towards the restoration and included a firework display put on by Mr. Brock from Crystal Palace.

Let us look round the inside of the church. Note the moulded tower arch and the flanking stones of the former pitched roof. The clerestory was added c. 1450 and the roof is of the Somerset type with embattled tie-beams, king posts and tracery. The braces rest on decorated stone corbels and the east-end is coffered. The stone piers and arches are dated by Pevsner as not later than 1360: note the different decorations of the capitals and the fact that the two arches next to the tower are lower and narrower than the others. In a niche in one pillar is a crucifix which was given by James Edwards, who found it in a shelled road-side shrine in France during the 1914–1918 war.

The FONT is c. 1400: octagonal and unusual design. Four angle supports reach up to the brim. Perhaps the figures were slashed by forbears of Cromwell Bush! The cover (a memorial to John and Louisa Gare) made in 1959 carries a quotation from the gospel for Ascension Day (hence the serpents) and links up with the east window – the glass of which may be by Clayton and Bell. Note that the fleuron frieze on the font is similar to that above the wall-plate in the chancel and is said to resemble that in the refectory at Cleeve Abbey. The Abbot was patron of this benefice from 1202 to 1539.

The SCREEN: c. 1500. Devon type with decorated cornice and ribbed coving. The peeping cherub was placed here in the 1920's and the cross as a memorial in 1910.

The LECTERN: quote from a newspaper cutting of March 1889 "a magnificent but well-proportioned eagle in oak has just been presented to Queen Camel Church. The bird, which is admirably executed, clutches firmly a carved rock, also in oak, made out of the old draw-bridge, now under repair, of Edinburgh Castle . . . The donor is Mr. Eustace Arkwright, who during a visit to Hazlegrove was much struck with the beauty of the church and its perfectly conservative restoration."

The PULPIT: c. 1500, with nodding canopies and niches for statues has traces of medieval colour.

The framed brocade "Joseph and Mary" is believed to have been brought from Italy by the Mildmays and the white altar frontal now used on the high altar was so used for the first time at Easter 1890 and came from Innsbruck.

The NORTH AISLE: Note the fragments of medieval glass and the grotesque boss of a man's face with his tongue out. This aisle is narrower and perhaps earlier than the other. Some of the corbels appear to be Norman. The ogee-recess in the choir vestry is thought to have contained statuary. The framed Lord's Prayer and Apostles' Creed were done by the great-grandfather of Mrs. Hayward when he was an apprentice printer in Birmingham.

The SOUTH AISLE. The recess with pierced cusping was probably for a tomb.

MEMORIALS. Humphry Mildmay – taken up for slain at the Battle of Newbury 1644 lived until 1690 !

Edith (née Phelips of Montacute) 1772. Second wife of Carew Hervy Mildmay who made the italianate additions to Hazlegrove in 1730. Carew, the last of the male line of the Mildmays, had his own memorial put in Sherborne Abbey! The name was perpetuated by the husband of a great-niece adopting it in 1790.

At the east end of the south aisle – note the coffered ceiling, the piscina and an indent in the floor from which a brass has been removed.

Now to the CHANCEL. Note the panelled arch. The brass under the south window. It is a pity that the Bristol Archives Office is not able to identify the merchant Bartha. It would be interesting to know why his beloved Ellinor was buried here in 1683. Do you hear the mercantile overtones in the epitaph? His careful wife – great was my loss – much more her gain!

The CHOIR PEWS may have been designed by J. L. Pearson, architect of Truro Cathedral. The reredos (Italian workman were employed) 1904. The tiles (Wm. Morris?) 1907. The hanging lamps 1888 – memorials to G.J.B and M.E.H. Sacristy and door-way 1887.

NOTE: The CANOPIES over the sedilia and piscina c. 1400; also the unusually tall window (late perpendicular) with a cross-bar or transom.

ORGAN by Bishop 1893: re-built in 1933 by Osmond. Case in teak. The author has a collection of anthems edited by J. F. Forster, organist in 1843. Electric light as a memorial to Frank Luther Burgess, organist 1891 – 1932. He was also the local school-master. Processional Cross in memory of Thomas Cromwell Bush.

CHANCEL BOSSES

EAST

1 Foliage	8 Amphisbaena	15 Vine & Grapes	22 Basilisk	29 Eagle
2 Oak Spray	9 Foliage	16 Griffin	23 Horned Sheep	30 Unicorn & Virgin
3 Phoenix	10 Dragon & Doves	17 Hyena	24 Mantichora	31 Antelope
4 Aspido Chelone	11 Syren	18 Angel	25 Stag	32 Elephant & Castle
5 Merman	12 Tiger & Mirror	19 Rose Spray	26 Lion	33 Foliage
6 Vine Branch	13 Camel	20 Foliage	27 Foliage	34 Pelican
7 Foliage	14 Foliage	21 Foliage	28 Foliage	35 Ivy

NORTH

SOUTH

WEST

The STAIRCASE in the wall – (known as the vice) leads to the top of the screen where the medieval choir sang – (sockets for the uprights of the guard-rail can still be seen). And out on to the roofs. The lead on the south aisle has an inscription:

S. Brooks
W. Vincent Church-Wardens.

A. Munford, Plumber, S. Petherton 1887.

The CHANCEL ROOF. Wagon-type embossed, c. 1400.

Some of the bosses are of mythical creatures used in allegorical preaching. The stories were collected into Bestiaries: perhaps our bosses were based on drawings in the bestiary of Cleeve Abbey. (*cp.* G. C. Druce, Somerset Arch. Society, Vol. LXXXIII 1937).

A favourite of the author's is the second from the screen in the second row. It shows a camel which kneels to take its load as Christ humbled himself for our sakes.

List of Vicars from 1317 (at the west-end):

Robert Offcote was left 13s. 4d. by Robert Watts in 1405.

Sir Robert Clerk, Vicar of Estcammel, was left 40s. by John Gilbert (buried in the church) in 1455.

John Jennying was left 13s. 4d. by Alice Montague in 1499.

Leonard Portman was arraigned before the Star Chamber: forcible dispute as to churchyard timber and false imprisonment of plaintiffs' servants in the stocks at Queen Camel. (Henry Moryce, John Eyre alias Drewes, Robert Whithere and others).

Peter Thatcher – an American descendant, F. B. Thacher of Ohio, has produced a family history.

Wm. Kidley – unlawfully wed a couple.

Wm. Smith – married Elizabeth Mallet of Marston Magna 1726.

Andrew Overton – died of smallpox having buried 12 victims.

From the vestry accounts April 12th, 1813. By cash paid Revd. M. R. Pearson. Twenty pounds being the last instalments due to him from the Parish of Queen Camel on account of money lent by him for the purchase and repair of the poor house.

Thomas Cromwell Bush – buried a black hunter in his garden.

Frank Mather – enlarged the Vicarage.

George D' Angibau – the electric light installed as a memorial.

J. W. Pearson – first to hold Queen and West Camel in plurality.

Paul Bush – born at the Vicarage during T. C. Bush's incumbency.

Odd items of interest :

The plate is not ancient.

Registers (incomplete) from 1639.

Modern wood-carving is all by Will Underhill of Holcombe Rogus.

Stated in the Baptism Register that the population in May 1821 was 712. (1961 census 536).

Extract from the diary of Celia Fiennes (c. 1700) "Queen Camell – famous for a fine ring of bells and for the fine sort of brown thread called Nun's thread."

From the Sherborne Church-Wardens Accounts :

1622. Mr. Fisher paid 4/- "for watchmen to keep out Cammell men."

1661 – 2. The widow Whittock paid 5/- "for beere for the soldiers at the riseinge of the Quakers at Cammell Hill."

1697. Wm. Kidley lists 3 children born to Quakers. (Queen Camel Baptismal Register).

Book of Accounts for the Poor of East Camel :

1758.	Oct. 31.	Andrew Horsey being sick	3s.	od.
	Nov. 5.	Ditto	2s.	6d.
	Nov. 12.	Ditto	3s.	8d.
	Nov. 15.	Paid for laying him out and for beer	1s.	2d.
		For tolling the bell and digging the grave	3s.	od.
		For a Coffon	8s.	od.
		Bread and cheese and beer at his funeral	2s.	4d.
1767.	July 26.	2 yds. of drugget for John Bowdown's Breeches	2s.	4d.
1814.	Jan. 25.	By d° to Love Hockey in distress	2s.	od.

Postscript :

This pen hath had its faults, the printers too.
All men whilst here do err, and so may you.

P. RALPH-BOWMAN,

Vicar. Summer 1965.

REV. PETER[2] THACHER
1587-8 - 1640-1

2 REV. PETER[2] THACHER, (Rev. Peter[1] Thacher of Queen
1 Camel) born at Queen Camel, Somerset County, England, 1587-8; resided at Queen Camel till 1603; at Oxford until about 1616; at Milton Clevedon, Somerset County until 1622-3, and at Salisbury, Wilts County, England, until his death; he was a priest of the church of England, fellow of Corpus Christi College, Oxford, Vicar of Milton Clevedon, and Rector of St. Edmund's Parish Church, Salisbury, England; he died at Salisbury, England, "Sunday at 3 o'clock," Feburary 16, 1640-1; buried in the church-yard of St. Edmund's Salisbury, England, where a tombstone marks his grave. He married first at _____; date _____; to Anne _____; died at Salisbury, England, March 23, (about) 1634; buried at Salisbury, England, March 26, 1634, from St. Edmund's Church, and probably interned in the yard of that church, she was a daughter of _____, and of _____, who resided at _____.

Children: 7 (Thacher), 4 sons and 3 daughters.

Place of birth of John and Peter unknown; Thomas and Ann born at Milton Clevedon; Martha Elizabeth and John born at Salisbury, England.

* JOHN[3] born June or July 12, 1615; died June___, 1622; at Milton Clevedon. Where he was born is a matter of conjecture; his birth is not recorded at Milton Clevedon; according to the parish register of the church there, he died age 7 years, which would make him born 1615; and as his father was not installed Vicar of Milton Clevedon until August 9, 1616, over a year after his birth, it is fair to presume that he was born before his parents settled at that place. His father previous to settling in Milton Clevedon was a Fellow of Corpus Christi College, Oxford, to which fellowship he was appointed March 20, 1613. Upon marriage a Fellowship was forfeited; and hence as John[3] Thacher was born June or July 12, 1615 his

*Identity 7, Yarmouth Branch Genealogy

parents must have been married, according to the ordinary laws of nature, previous to October or September 1614. Therefore Peter[2] Thacher could not have held his Fellowship at Oxford more than a little over a year. The holding of a Fellowship in Oxford suggests residence in that place, and hence the child John[3] may have been born there. Again, his father, Peter[2] Thacher, was ordained deacon and priest in London, the latter ordination taking place June 18, 1614; and notwithstanding his Oxford fellowship, Peter[2] Thacher may have resided in London, and John[3] Thacher may have been born there. Again, after marrying, his father may have removed from Oxford to his home in Queen Camel, and have lived there up to the time of his installation as Vicar of Milton Clevedon, August 9, 1616; in which case the child John[3] Thacher may have been born at the home of his grandfather, Rev. Peter[1] Thacher, at Queen Camel. The non-existence of the Queen Camel Parish Register covering this period makes it, however, impossible to state this positively, and the Diocesan transcripts at Wells are silent on the subject. This child was buried either in the church or in the church-yard of Milton Clevedon. A stone slab to the memory of this John[3] Thacher as of 1908 is imbedded in the outer wall of that church, which slab, it is believed, once formed a part of the floor of the church. The slab is well engraved in Roman capitals and is perfectly legible and is thus inscribed:

VINDER THAT STONE'S A CHILD WRAPT
IN EARTH'S MOLD FOR WHOM CANOT
HIS PARENTS GRIEFE BE TOLD. IN
WIT MOST RARE NOE LESSE IN GRACE
WAS HE THE SOONER FIT WITH CHRIST
IN BLISS TO BE JOHN THACHER——
BORNE IV. 12, 1615

(IV.= Julian calendar month)

* PETER[3] born _____, 1616 ? died _____, subsequent to 1641. It is a noticeable fact that all of the children of Rev. Peter[2] Thacher who were living at the date of the making of his will February 1, 1640-1, and who were all mentioned in said will, are

*Identity 8, Yarmouth Branch Genealogy

so mentioned in the sequential order of their birth, in so far as we have records of the dates of their respective births to verify such statement. The birth of this Peter[3] Thacher is not to be found recorded in the Parish Register of Milton Clevedon, nor in the Diocesan transcript thereof at Wells, nor at St. Edmund's Salisbury. His brother John[3] Thacher, was dead at the date of the making of the will and hence was not mentioned therein. These facts, taken in connection with the fact that this Peter[3] Thacher is the first child mentioned in his father's will, lead us to conclude that he was the oldest living child at the time of the making of said will; and that he was born before his parents settled in Milton Clevedon, between the birth of his brother John[3], who was born iv. - 12-1615, and that of his brother Thomas[3] who was born May 1, 1620. The place of his birth is a matter of conjecture, and subject to the same argument advanced in the forgoing case of his brother John[3]. When we regard the interval existing between the births of John[3] (iv.-12-1615) and that of Thomas[3] (May 1, 1620), a period of five years, this seems a reasonable assumption, as the average time between the births of the other children of Rev. Peter[2] Thacher by his first wife Anne is but two years, which average if it were kept up in the case of Peter[3] Thacher would place the year of his birth about 1616, and hence previous probably to the settlement of his parents in Milton Clevedon, which occurred August 9, 1616.

This Peter[3] Thacher was undoubtedly alive at the time of the making of his father's will, February 1, 1640-1, as is evidenced by the terms of that will taken in connection with the fact that the testator died only two weeks after the will was made. It is most worthy of note that all of the money left by his father to this Peter[3] Thacher and to his brother Thomas[3] Thacher was money which was specifically located at that time in New England, and not in the mother country. That is to say money in the hands of Antony[2] Thacher (Peter[3] Thacher's paternal uncle) then living in Yarmouth, Massachusetts, and also in the hands of Christopher Batt (Peter[3] Thacher's maternal step-uncle) who was also at that time in the colony of Massachusetts.

Note also that Thomas[3] Thacher (brother of this Peter[3]) was likewise at that time in New England. The money left by Rev. Peter[2] Thacher to his other children was all money located in England. The money left to Peter[3] and Thomas[3] was money located in New England; Thomas[3] we know was located himself at that time in New England and the terms of the will suggest that possibly Peter[3] was also there at that time. We have no definite statement, however, that Peter[3] Thacher was in New England, but let us see what circumstantial evidence will do to support this hypothesis.

Antony[2] Thacher was accompanied on the ship "James" when he came to this country in 1635 by a "servant," Peter Higdon. Beyond the mention of his name on the passenger list of the "James" we never find any further mention of this Peter Higdon in the early records of New England.

In the proceedings of the General Court of Massachusetts I-12-1641 a Peter Thacher is recorded as having been haled before that court to answer the charge of running away from Atony Thacher; and he was admonished by the court for such conduct. In the record of the Quarter Court of Assistants held at Boston, Massachusetts, 1st of 1st month 1641-2 we have the following record: "Peter Thacher, for plotting piracy was committed, and to be whipt"—and two others were ordered to be whipt for concealing the plot of piracy.

Beyond the two references we have no record whatever of any Peter Thacher in the archives of New England at or about these times, and the connection of his name with Antony[2] Thacher in the first reference naturally suggests the question, "who was he"? Antony[2] Thacher's son Peter[3] by his first wife was drowned in 1635, so it could not be he. Antony[2] Thacher and his nephew Thomas[3] Thacher we know were both in New England at this time. They both came over on the "James" in 1635. Antony's name is mentioned on the list of passengers on that ship, he being entered thereon as a "taylor" by way of precaution in order that he might obtain permission to emigrate in those days of religious persecution. Had he signed the list as curate of the Church of England he would

have been subjected to such rigid examination as to his Puritanical tendencies as to preclude the possibility of his gaining his freedom to emigrate. Thomas Thacher's name is not mentioned at all on the published list of the passengers on the "James"; and yet is is an undoubted fact that he came over on that ship with his uncle Antony Thacher. This Thomas Thacher, therefore, was included among the unnamed children passengers on this trip of the "James" or else he was entered on the list under an assumed name for the same reasons of religious precaution, as he was the son of a Puritan priest of the Church of England. On the list of passengers on the "James" in 1635 we find the name of Thomas Scoates of Sarum (Salisbury), laborer. Of this Thomas Scoates we have no further record in the early New England colonial records. From the fact that he registered as from Sarum, the home of Peter Thacher of St. Edmund's Church, it is concluded from the above cited reasons that Thomas Thacher came over on the "James" under the assumed name of "Thomas Scoates of Sarum, laborer," and that he resumed his true name of Thomas Thacher on landing in New England. It is also thought that Peter Thacher came over on the same trip of the "James" apprenticed to his uncle Antony Thacher under the assumed name of "Peter Higdon, his servant;" and that he resumed his own name Peter Thacher as soon as he landed in New England; as we have no further record of him in the colonial records as "Peter Higdon," and we have the record of a Peter Thacher in the court proceedings of 1640-1 whose presence in this country at that time we can in no other way account for; and moreover his presence in this country in 1640-1 is strongly suggested by the peculiar terms of his father's will.

If the surmise is correct, it would account for a Peter Thacher being in 1641 in this country, and in charge of Antony Thacher, who would be his uncle and natural guardian to whom he was also apprenticed as is suggested in the will of Rev. Peter Thacher of St. Edmund's. From the terms of his father's will it is to be distinctly inferred that Peter Thacher was unruly and not to be trusted as was his brother Thomas Thacher; and if he was born as assumed in

1616, then in 1641 he was 24 years of age and nearing the end of his apprenticeship, if not entirely through with it, and more than usually hard to control as is evidenced by his running away from Antony[2] Thacher, and being punished for piracy.

After the mention of Peter[3] Thacher in court in 1641-2 no further mention of his name is made in the colonial records; and it is to be presumed that he served out his apprenticeship with his uncle Antony[2] Thacher, received his legacies under the terms of his father's will from Antony[2] Thacher and Christopher Batt, and either died or returned to England. At any rate he entirely disappeared in this country and we have no record of his subsequent career elsewhere.

THOMAS[3] THACHER 9
born May 1, 1620, at Milton Clevedon; died October 15, 1678, at Boston, Massachusetts, married first Elizabeth (Partridge) Kemp; married second Margaret (Webb) Sheaffe.

* ANNE[3] born _____, 1622; baptized February 17, 1622, at Milton Clevedon, Somerset County, England. She was alive February 1, 1640-1, the date of her father's will, and received thereunder a bequest of &50 and all of mother's childbed linen. We have no further information regarding her, and do not know whether she married or not, nor do we know when or where she died and is buried.

* MARTHA[3] born _____, 1623; baptized November 30, 1623, at St. Edmund's Church, in Salisbury (see Register of that church); died at _____; date _____; married July 17, 1649, at St. Martin's Church, Salisbury (see Volume I of parish register of that church), to Mr. Richard Parham of London, fishmonger.

* ELIZABETH[3] born _____, 1625-6; baptized January 29, 1625-6, at St. Edmund's Church, Salisbury (see Register of that church). She was living February 1, 1640-1, when her father made his will and was a beneficiary under said will to the extent of &50. We have no further information regarding her as to whether she married or not, and when and where

she died and was buried.

* JOHN[3] born _____, 1627-8; baptized February 3, 1627-8, at St. Edmund's, Salisbury (see Register of baptisims); he died _____, 1673, at Salisbury, England, and was buried September 1, 1673, from St. Edmund's Church (see the register of burials). He was a "chirurgeon." It is not known whether he married or not. From the records of the Court of the Sub-Dean of Sarum (Salisbury), England, we obtain the following extract, viz.:

"1673-Thacher, John-Sarum, administration, bundle "E" No. 7 (abstract) John Thatcher of City of New Sarum, deceased intestate. Letters of administration issued November 10, 1673, to Henry Denny, apothecary (Pharmacopeis) of New Sarum principal creditor of the deceased, with bonds in &100 of William Blattwaite of New Sarum, laminem, and William Osbourne of New Sarum, cutler (scissorem). Witnessed by William Denny, John Saintebarbe." No. pub. File "E" No. 7.

This is the John[3] Thacher mentioned in the letter of Rev. Thomas[3] Thacher of Boston, Massachusetts, to his son Peter[4] Thacher, then sojourning in London, England, in which letter Rev. Thomas[3] Thacher says to Peter[4] Thacher that he had heard from his half brother, Paul[3] Thacher, that their brother John[3] Thacher, had died three years previous to that year (1676) in Salisbury, "very poor."

 *Identity 13, Yarmouth Branch Genealogy

Clevedon Area
Somerset County, England
Rev. Peter Thacher, Vicar
of Milton Clevedon

Salisbury Area
Wilts County, England
Rev. Peter Thacher, Rector
of St. Edmund's Parish Church

2 REV. PETER[2] THACHER, married a second time at
1 Salisbury (Sarum), England, _____, 1635; license therefore being granted April 14, 1635, to Alice Batt, who was born at Salisbury, England, date_____; baptized at St. Edmund's Church, January 30, 1604-5 (see church register), she being a resident then of St. Edmund's parish. She died at Salisbury about September 13, 1669, and was buried from St. Edmund's Church September 16, 1669, and was interred probably in the yard of that church in ground contiguous to the grave of her second husband, Francis Dove; no inscription on his tombstone, however, marks her resting place. She was the daughter of Thomas Batt gentlemen, who was baptized December 30, 1571, and who married September 29, 1600, at St. Edmund's Church, and was buried from St. Martin's Church, Salisbury, February 20, 1632, and of his wife, Joane Byley, born at _____ _____; date_____; died _____, 1623, and was buried December 24, 1623, from St. Edmund's Church; she was the daughter of Henry Byley, a tanner of Salisbury, by his wife Alice, widow of Robert Bytheway, a tanner of St. Edmund's parish, Salisbury.

Children by second marriage (Thacher): all born in Salisbury, England.

* SAMUEL,[3] born_____, 1635-6; baptized at St. Edmund's Church, January 1, 1635-6 (see register); died at Salisbury about March 22, 1646, and was buried from St. Edmund's Church, March 26, 1646 (see register), died, aged 10 years, no issue.

* PAUL[3] bron July ___, 1638; baptized at St. Edmund's Church, July 22, 1638; died September ___, 1678, and was buried from St. Edmund's Church, September 16, 1678. He was a grocer and lived on Milford Street, Sarum (Salisbury), Wilts County, England. He married Mary _____, who survived him, and by whom he had the following children:

PETER[4] THACHER born _____, 1668; baptized at St. Edmund's Church, March 4, 1668. He was living September 30, 1678, when his father made his will; whether he married or not is unknown, nor do we know where and when he died and was buried. He was

living in 1692.

ANTHONY HILLARY[4] THACHER born _____, 1671; baptized at St. Edmund's Church, November 4, 1671. He resided at Salisbury, England, and was a gold and silver wire drawer by trade. He died in Salisbury, England, and was buried from St. Edmund's Church, November 25, 1692. He left a will dated November 4, 1692, which was proved December 1, 1692, which will is filed in the Sub-Dean of Sarum's Court in Salisbury, Bundle "F" No. 6, of which the following is an abstract:

"1692. Anthony Hillary Thatcher of the City of New Sarum, Wilts County, gold and silver wire drawer, weak in body, dated November 4 fourth year of William and Mary, 1692. (King William III and Queen Mary 1689-1702) To brother Peter &5 to buy mourning; to mother, Mary Thatcher, a messuage on Milford Street in New Sarum, now in possession of John Ffulicke, and a messuage on Winchester Street now in possession of Thomas Cosens, a blacksmith; and a messuage on Salt Lane, now in possession of Thomas Batchelor the elder. Mother residuary legatel and executrix; signed by Mark, Anthony Hillary Thacher; seal red wax (A.T.) Witnesses, Joseph Jennings, Elizabeth Cox, Peter Terry, Thomas Holm. Proved by executrix named in the will December 1, 1962."

Mary Thacher, widow of Paul[3] Thacher died at Salisbury _____, 1697, and was buried "in the close," St. Edmund's Church, July 20, 1697, Paul[3] Thacher was at the time of his death a member of St. Martin's parish in Salisbury. His will dated September 13, 1678, was proved September 27, 1678, and is to be found filed in the Sub-Dean of Sarum's Court, Salisbury. File "F" No. 17 of which will the following is an abstract:

"Paul Thacher of Milford, Wilts County, grocer, weak in body; dated 13 September, 30 Charles II, 1678. (King Charles II was the 29th King of England 1660-1685) To son Anthony Hillary Thacher all my messuage in City of New Sarum on Milford Street now or late in the possession of (_____) fflood,
 widow; and also my messuage in same city on

Winchester Street, now or late in the possession of John Cosens the younger, blacksmith; also messuage in same city on Salt Lane now in possession of Thomas Batchelor the elder, cloth worker; but wife Mary Thacher to enjoy same till said son attain the age of 21 years without making any account of same towards the breeding up of said son. To son Peter Thacher, all lands, tenements, etc., in said City of New Sarum or elsewhere not before herein bequeathed; and wife to enjoy rents, etc., as before till he is 21. The remainder in case of death of sons under age and without heirs, to right heirs of my wife. Wife Mary residuary legatee and executrix: overseers, kinsmen, John Hillary the younger, of East Litherly, Southton County, Clarke: and John Payne of said city of New Sarum brewer: signed Paul Thacher, seal black wax, in design a little obscure, but what seems to be a large bird with long legs and neck. Witnesses John Hillary, senior; Anne Lindon, her mark, Richard Lindon, and Robert Payne. Proved xxvij September 1678 by Executrix. Endorsed Mr. Thatcher's will."

"Inventory of goods, etc., that Paul Thatcher (late of Milford, within the Parish of St. Martin's Wilts County, Grocer, deceased) died in possession of: Taken September 23, 1678, by William Smith, the mark of James ffort the elder. A very full inventory of goods in the kitchen, the parlour, the chamber over the parlour, chamber over the kitchen, the chamber over the buttery, the chamber over the woodhouse, the brewhouse, the chamber over the brewhouse, the buttery and in the woodhouse, backside and garden, —ending as follows:"

Item: wearing apparel and books, one little gold ring and two gold sealing reangs and silver watch - - - - - - - - - - - - - - &16 0 0

Item: in ready money £8 0 0

Item: in desparate and doubtful debts £10 0 0

Total - - - - - - - - - - - - - £12 8 0 0

* BARNABAS[3] born ____, 1640; baptized August 3rd or 30th 1640 at St. Edmunds Church: died about May 9th, 1641, at Salisbury, England, and was buried from St. Edmund's Church, May 11th, 1641. No issue.

Alice Batt-Thacher, widow of Rev. Peter[2] Thacher of St. Edmund's, married, a second time at St. Edmund's, Church, Salisbury, England, on October 19th, 1641, to Francis Dove, gentleman; born at _____; date_____; who resided in Salisbury, England, where he was at one time Mayor of the city and Warden of St. Edmund's church; he died at Salisbury, England, February 11th, 1666, and was buried in St. Edmund's church-yard alongside of Rev. Peter[2] Thacher, where a grave-stone marks his grave. He was a son of _____; and of _____; who resided at _____.

Children: 4 (Dove), 3 sons and 1 daughter; all born in Salisbury.

(Not in Thacher line)

John, born July 24th, 1642
Peter, born February 6th, 1644
Samuel, born April 4th, 1647; died February _____, 1649; buried at St. Edmund's, February 24th, 1649
Martha, born December 17th, 1648

Rev. Peter[2] Thacher was, as we will see from his ordination papers both as deacon and priest, and from the record of his matriculation at Oxford, born in Queen Camel, Somerset, England, previous to March 6, 1587-8. The exact date of his birth in the year preceeding that date cannot be ascertained, as the earliest register of that parish still existing in 1883 gave records of no earlier date than 1629, and that register itself was not one of the births and batisms. He undoubtedly lived in Queen Camel until the year 1602-3, when at the full age of 15 he entered Queen's College, Oxford University. The exact date of

*Identity 16, Yarmouth Branch Genealogy

his matriculation at Oxford is variously stated in the several registers of matriculation of that institution of learning as March 6, 1602-3, and May 6, 1603; - these two dates being but two months apart, as the new year in those days was estimated as beginning March 25th. There being several registers of matriculation at Oxford in existence covering this period of time, the difference of dates of matriculation as given in them (March or May) can be explained as follows, viz:

First, it is possible that the two words specifically translated March and May respectively may be so written in the original Latin entries in the registers as to render the correct translation of each entry doubtful, some taking the word for March and some for May.

Second, it is also possible that the two specific entries of March 6, 1602-3, and May 6, 1603, are both correct for the following reasons: Peter Thacher's name may have been entered on the University Matriculation book and his entrance fee have been regulated and paid on March 6, 1602-3, preliminary to his becoming a regular student there; and this formality having been fulfilled, he possibly began his active association with that institution as a student of Queen's College and entered his name upon the matriculation book of that particular college on May 6, 1603, the commencement of the Easter term. We here sub-join the extracts from these registers for explanation, viz;

From what appears to be a register of Matriculation of the University of Oxford for the year 1602, we extract the following entry,--bearing in mind that the year 1602 ended with March 24 and the year 1603 began March 25.

"1602 March 6th - Petrus Thatcher, Somersetiensis, plebei filius et paup, an nat 15, 2d."

Somersetiensis means that he came from Somerset, plebei filius that he was of humble birth as compared with those of gentle and titled lineage; et paup that he was poor and hence unable to pay high fees; an nat; the he was full 15 years of age at the date of matriculation March 6, 1602, and hence he was born previous to March 6, 1587; and 2d is the record of his matriculation fee of two pence.

In another register, which is probably the specific register of matriculation of Queen's College, we find the following extract, viz:

"Ter pasch—Thatcher, b"

Ter pasch means that he was entered for the easter term; and b means that he was a batteler, that is a student who received some assistance from the College either in board or lodging or both.

In still another register, whether of Queen's College in particular or of the University at large is not clear, -- it appears that the first matriculations for 1603 to place April 25th of that year. It is therein specifically stated that on May 4, 1603, the Proctors of the University were elected. These Proctors were not concerned with the matriculations; but it is specifically stated therein that two days later, May 6, 1603, Peter Thacher was matriculated, as from the following entry, viz: --

"Social condition, paup;—name, Thacher, Peter; - date May 6, 1603; father's name and residence

_____; father's rank, pleb; County Somerset; age 15." It is also stated that he was of Queen's College, and the month of May is particularly noted.

From all of which, we think is fair to conclude that Peter[2] Thacher matriculated in the general University of Oxford on March 6, 1602-3, two months previous to the beginning of the Easter term, at which term he intended to begin his studies. He subsequently selected Queen's College as his specific alma mater and entered upon his studies there at the beginning of the Easter term, May 6, 1603, and was on that date entered upon the matriculation register of that College.

The following is a scale of matriculation fees then in forcc, payable upon entrance to the University; which fees we see were graded according to the social rank and supposed corresponding affluence of the students of the various classes, viz:—

Principis, ducis, aut marchionis filius	13sh	4d
Comitis, aut vice-comitis filius	10sh	
Baronis, Episcopi, aut baronetti filius	6sh	8d
Equites, decani, aut archi-diaconi filius	3sh	4d
Armigeri filius	1sh	8d
Generosi filius	1sh	
Plebei filius		4d

In the earliest matriculation register of Oxford University (marked "P" and beginning 1571) the fees are sometimes mentioned; and they vary considerably. Pauper scholaris pays often 4d, sometimes 3d, and often 2d. Ministeri verbi Dei filius, who is graded between generosi filius and plebei filius frequently pays 6d. The latest date found in this book is

July 7, 1615; and it is in this book that occurs the record of the matriculation of Peter[2] Thacher.

The matriculation Registers of the University of the various subordinate colleges are records of the highest possible authenticity and value. But it should always be borne in mind that the details of individual descriptions of students matriculated which they contain were taken down from the dictation of the parents of the students or from the students themselves. It is the consensus of opinion of all English Antiquarians of today that it was the tendence of both parents and students to under-estimate their social standing, so that their matriculation and subsequent other fees, which were regulated by social position might be as moderate as possible.

A parallel case of the under-rating of social position is known to have been prevalent in England at this period; for in the case of the various County Visitations made periodically to ascertain those who were entitled to bear Armorial insignia and also to record the same in the Herald's office together with recording of the pedigrees of those county families, it was frequently the case that many who were in reality entitled to the distinction of Coat-Armour by virtue of their birth and pedigree, denied such right in order to avoid paying the fee attendant upon having their pedigrees and Heraldic rights recorded.

The fact that Peter[2] Thacher is recorded in the matriculation registers of Oxford as "plebei filius" has been regarded by some as proving that he was not the son of Rev. Peter[1] Thacher of Queen Camel, 1574-1624; as if he had been his son, they argue that he would have entered himself or been entered on these registers as "ministeri verbi Dei filius." This argument does not seem to carry much weight in view of the facts of under-rating social standing prevalent at that time as stated above. We think that in

accordance with well established custom of that period, and urged thereto by the stress of pecuniary need, his social rank was underrated to secure for him the benefit of lower entrance fees and subsequent charges during his college career. The term "paup," meaning "indigent student," given in his personal description, did not of necessity mean absolute poverty but simply the necessity for some material reduction in charges to enable him to pursue a college career. This was in strict accordance with the facts of his home life; he was the son of a poor country Vicar of meagre income; and his humble personal description was moreover in strict accord with the puritan discountenancing of the adventitious circumstances of birth.

1603. Peter[2] Thacher soon left Queen's College to enter Corpus Christi College of the same University. He was elected a scholar of this college on the Somerset foundation July 19, 1603; and received, 1609, his degree as a Bachelor of Arts therefrom February 4, 1608-9, and took his degree as Master of Arts from that same college March 14, 1610-11. On October 10, 1610, admission to the Bodleian Library at Oxford was given by grace to Peter[2] Thacher, B. A. of Corpus Christi College. This fact emphasizes his studious bent of mind, and calls our attention to the formalities which 300 years ago attended the admission of Junior members of the University to the freedom of the University collections. Access by right to these collections was granted only to Masters of Arts and Doctors in the faculties. Other persons desirous of using the Library had to obtain permission from the Congregation or Faculty of the University, which permission was granted as a favor or "by Grace," and such privilege was made a matter of formal record.

1610. The illustrious Dr. John Raynolds, for many years President of Corpus Christi College, and who died in 1607, gave directions in his will

for the distribution of a portion of his extensive Library among a number of the under-graduates of that College; the beneficiaries to be chosen by his executors on account of their merit as students. A large portion of this Library was bequeathed to the Bodleian Library itself. Among the under-graduates thus selected by the Executors we find the name of Peter[2] Thacher, to whom were presented thirty-five volumes, a larger number than those presented to any other student in the college, or to any private individual except two of the testator's nephews who received 45 and 40 volumes, respectively. The gift of these volumes to Peter[2] Thacher gives us the much desired evidence establishing the identity of Peter[2] Thacher of Corpus Christi College with Rev. Peter[2] Thacher of St. Edmund's Church, Salisbury, and proving beyond doubt that they were one and the same individual. For Rev. Peter[2] Thacher of St. Edmund's in his will left all of his library to his son, Rev. Thomas[3] Thacher, then in New England; and among the long list of books thus bequeathed, which books finally found their way to this country under the terms of Rev. Peter[2] Thacher's will, and became part of the Library of Rev. Thomas[3] Thacher of the third or Old South Church Boston, Massachusetts, were found a number bearing inscriptions showing them to have been presented to Rev. Peter[2] Thacher by the Executors of Dr. John Raynolds' will.

1612. On June 7, 1612, Peter[2] Thacher was ordained a deacon of the Church of England by the Rev. Father John King, Lord Bishop of London, in the Parish Church of Fulham, in the County of Middlesex, it being Trinity Sunday of that year. The record of his ordination is to be seen in the book of ordinations (1578-1628) performed by John King, who was bishop of London, 1611-1621, in which book the ordination is recorded in the quaint and abbreviated Latin of the scribes of those times; which record after amplification and translated reads as follows, viz:

"John King—1611-1621 - The next general ordinations were conferred and celebrated by the Rev. Father John Lord Bishop of London, in the Parish Church of Fulham, in the County of Middlesex, on Sunday the Feast of the Holy and Undivided Trinity, on the seventh day of the present month of June in the year of our lord one thousand six hundred and twelve. The candidates for ordination having previously on the Saturday preceding in the chapel of the said Reverend Father within his manor of Fulham aforesaid been examined and approved; there being present Masters William Peirse and Henry Mason, bachelors of Sacred Theology; Robert Richardson Master of Arts, priests, domestic chaplains of the said Reverend Father; also Henry Goodcole, clerk, curate of Fulham, assistants to the said Reverend Father in the aforesaid matter, in the presence of Master Robert Christian, Notary Public, deputy to Master John Gough, principal Registrar."

Deacons

* * * "Thatcher--Cameron--Peter Thatcher, Master of Arts, scholar of Christ Church College, Oxford, over twenty-four years of age, born in Queen Cameron, in the County of Somerset, recommended by letters of testimonial from the aforesaid College." (Book of Ordination, 1578-1628.)

1613. On March 29, 1613, Peter[2] Thacher was elected a Probationary Fellow of Corpus Christi College, Oxford. A fellow of a college in those days, as well as in the present time, was a bachelor; and by marriage (except in cases of a special vote of the College faculty) forfeited his fellowship. Peter[2] Thacher's first child was born June 4, 1615; hence he must have been married between the date of his appointment as a fellow (March 29, 1613), and the date of the birth of his first child (June 4, 1615) — and therefore probably not less than nine months previous to the latter date, which would place the date of his marriage about or previous to September 4, 1614. As a Fellow

of Corpus Christi College it is fair to presume that he was living at the time of his fellowship at Oxford. It is therefore possible and probable that he was married there; and, if so, then among the local records of Oxford his marriage allegation may be found, with possibly the record of the names of his parents and the place of their residence, and also the record of the maiden surname of his first wife Ann _____, and her place of residence previous to marriage, and the names of her parents and their place of residence. The Oxford records may in fact give the record of the marriage itself. It has been assumed in the absence of all knowledge to the contrary that Peter[2] Thacher forfeited his fellowship on marriage; and his ability so to do, as the fellowship carried with it certain pecuniary emoluments, suggests that either he or his first wife, Ann _____, must have had some income to support them in their married state up to the time he was appointed Vicar of Milton Clevedon in 1616.

1614. On June 18, 1614, he was ordained a full priest of the Church of England by the same Reverend John King, Bishop of London, in the parish church of Fulham, it being Sunday. The record of this ordination is to be found in the same book as that containing his ordination as deacon (i.e., ordination book 1578-1628); and the record when translated as follows, viz:

"The next general ordinations were conferred and celebrated by the Reverend Father John, Lord Bishop of London, in the parish church of Fulham, in the County of Middlesix, on Sunday the eighteenth day of the present month of June in the 1614th year of our lord; the candidates for ordination having previously on the next preceding Saturday in the chapel of the said Reverend Father within his manor of Fulham aforesaid, been examined and approved.

* * * "Thatcher (Camwell). Peter Thatcher, Master in Arts in Christ Church College, Oxford, born at Queen Camwell, in the County of Somerset, 27 years of age or thereabouts, formerly ordained Deacon by the Reverend Lord Bishop of London, recommended by letters from aforesaid College." (Book of ordinations, 1578-1678.)

1616. On August 9, 1616, he was instituted Vicar of Milton Clevdon, as is proved by the following evidence, viz:—

In the book of institutions of clergymen in Somerset County, Vol. II, we obtain the following extract, viz:—

"Milton Clevedon, Vic. 6li 13sh 4d Thos. Still, Som ton gent. 9th Aug. 1616 Petrus Thatcher"

In the 1st column is the name of the living and its taxed value as regulated by the Crown Commissioners; in the 2nd column is the name of the patron of the living and the date of institution; and in the 3rd column is the name of the recipient of the living.

Again in the Hugo M.S.S. No. 3082, page 37 (on file in the British Museum) under the head of institutions at Milton Clevedon, Somerset, we find as follows, viz:—

"August 9, 1616, Pet Thatcher, per mort, R. M. ad pres Thos. Still de Somerton hoc vice." Montague, folio 28.

Should the First Fruits Composition Book in the Subsidy Rolls be examined as they were in the case of Rev. Peter[1] Thacher, we would undoubtedly find the bond recorded there which Rev. Peter[2] Thacher furnished for the payment of the First Fruits of this living,— &6 13sh 4d: and the names of his

St. James Church
Milton Clevedon, England
Rev. Peter Thacher, Vicar
1616-1623

bondsmen would throw additional light upon his history.

The name of the parish church at Milton Clevedon is St. James, and it is located in the Diocese of Bath and Wells, only 10 or 12 miles from Queen Camel where Rev. Peter[1] Thacher was at that time Vicar.

While Rev. Peter[2] Thacher was located at Milton Clevedon we find no records of the birth of any of his children, either in the parish Register or in the Diocesan transcript of this parish Register at Wells; the only record we find relating to his own family is that of his son John's burial on June 13, 1622. He invariably signed the Parish Register at Milton Clevedon, Peter Thacher, Vicar.

1622. Here he remained as Vicar until 1623, as we find in the above quoted Hugo M.S.S. No. 3082, the following entry viz:—

"1623, November 14th Otho Polewheile, per resignation P. T."

In further corroboration of his record at Milton Clevedon, the following extracts were taken from a paper covered book on file in the Diocesan Registry at Wells. This book bears the title "Institutions and Collations, 1585-1625." The original entries are in Latin, of which the below are translated extracts, viz:—

"Milton Clevedon, 9th August 1616—Peter Thatcher, Clerk, was admitted to the Vicarage of Milton Clevedon, vacant by the death of Richard Marshall, Clerk, the last Vicar there on the presentation of Thomas Still of Somerton, gent, the true patron of said Vicarage."

'Milton Clevedon, 14th November, 1623, Otho Polewheile, Clerk, was admitted to the Vicarage of Milton Clevedon, vacant by resignation of

Peter Thacher, late the incumbent there, on the presentation of John Drake of Aishe, in the County of Devon, the true patron of the said Vicarage for this term by virtue of a grant thereof to him made by John Greene of Milton, aforesaid, Esquire, the true patron of the said Vicarage."

That Rev. Peter[2] Thacher was in Milton Clevedon as late as August 12, 1622, is evident from the fact that in the will of Walter Wiles, made on that date, Peter Thacher, Vicar of Milton Clevedon, is mentioned, and he is appointed one of the overseers of said will.

During the latter years of the service of Peter[2] Thacher as Vicar of Milton Clevedon he was the recipient of overtures on the part of the Vestry of St. Edmund's in Salisbury to accept a call to that parish. Hugh Williams was the immediate predecessor of Rev. Peter[2] Thacher at St. Edmund's, but he resigned his pastorate on account of disagreement with the congregation, which was a strongly Puritanical organization. Record book No. 2 of the Parish of St. Edmund's is the book in which a record of St. Edmund's vestry on the subject of the call of Rev. Peter[2] Thacher to that parish would be recorded. In 1883 the Clerk of St. Edmund's parish, informed an inquirer that this Record book No. 2 had not been in the custody of the parish for a number of years. The following are, however, quoted extracts which were taken from Book No. 2 in 1830, while it was still in the custody of the parish officials, viz:—

"At the Vestry held the 19th of January, 1622 (1623 New Style). At this Vestry it is agreed, with full consent that the matter agreed upon touching Mr. Thacher's coming shall proceed; and if it may be possible to be effected Mr. Thacher shall be placed here and be vested in our church as our Minister before Shrove Sunday next (the annual meeting of the Vestry), and for better effecting thereof, and all necessary things touching the same Mr. Recorder (Giles Tooker) is to be

desired to be at a vestry to be held on the 17th day of February next in the evening to which the Vestry is adjourned.

Signed by

Henry Sherfield	Peter Bankes
B. Tookie	Thomas Bullen
John Paxton	T. Hancock
Robert Jole	William Marshall
James Mitchell	Robert Roberts
George Beach	Robert Tyte
John Joie	

16th February 1622. At the court of the Vestry there held the day aforesaid, a letter sent by the worthy Giles Tooker, Esq., Recorder of this town, and director of the Masters of this Vestry, was read and deliberately considered of; and his care and good wishes to the church is by all acknowledged. After due consideration had thereof, it is now ordered by the general consent of all the Masters present at the Vestry, that Mr. Thacher shall be our Minister and preacher as hath been formerly often resolved; and that the same shall now be effected with all expedition; for the better finishing whereof this Vestry is adjourned until Wednesday next at four of the clock in the afternoon. And in the meantime Mr. Sherfield, Mr. Hancock, Mr. Tookie, Mr. Horne, some of the Masters of the Vestry are desired to meet and to prepare such things as are requisite in the cause, and Mr. Jole, Mr. Marshall, Mr. Joie, and both the church wardens, other Masters of this Vestry, and Mr. John Dove are desired to collect the voluntary contributions according as every man has set down in writing. And it is hoped and desired that Mr. Recorder will be present and give his assent and assistance in the furthering and finishing this good work in hand."

There was much controversy and litigation in the 17th Century in regard to the proprietorship of the patronage of the Rectory of St. Edmunds.

The right of bestowal of the living was claimed by the feoffees as held by them by deed of trust, and was not in the gift of any individual. These feoffees were Puritans; and would not accept as Rector any one who was not in agreement with them in matters religious. It was on account of his distinct Puritan tendency that Rev. Peter[2] Thacher received his call to St. Edmunds. As a result of this controversy it seems that the incumbent Rector had to be supported by the voluntary contributions of the parish; and did not receive the regular legal stipened which had there been no controversy, would have attached itself to the office. It was undoubtedly due to this question of emolument that so long a period of time was required to induce Rev. Peter[2] Thacher to accept the call of the Vestry of St. Edmunds and thereby give up his regular Ecclesistical holding at Milton Clevedon. The fact of his compensation for service as Rector of St. Edmunds being paid by the voluntary contributions of his parishioners undoubtedly accounts for the fact that there is no record in the First Fruits Composition Book of his paying the regular tax on the living; as he was not in receipt of the regular stipened upon which the tax was based, but supported solely by the voluntary contributions of his Parishioners.

It seems that an agreement was finally reached between the feoffees an Vestry and the Bishop of the Diocese on the one hand and Rev. Peter[2] Thacher on the other hand and he accepted the call, and was regularly instituted at St. Edmund's, February 23, 1622-3, his patron at institution being Bishop Davenant, Lord Bishop of Salisbury at that time. The record of his institution is to be found in the Registry of the Lord Bishop of Salisbury, where it is recorded in Latin, of which the following is a correct translation, viz: --

"1622. February ___ Sarum, St. Edmund's Rectory, Registor. "On the twenty-third day of the month,

in the year and at the place aforementioned, the Reverend Father above named (Bishop Davenant) by an act of grace, conferred upon Peter Thatcher, Clerk, Master of Arts, the Rectorship and parish church of St. Edmunds, Sarum, in the County of Wilts, in his Diocese of Sarum, vacant through the free and voluntary resignation of Hugh Williams, Clerk, the last Rector and incumbent lawfully instituted to the office (the said Peter Thatcher having first taken the oath of supremacy as well as that of canonical obedience, etc., according to the form of the statutes); - he, the said Reverend Father, has instituted him Rector and invested him in and of the same, with all its rights, privileges, and appurtenances, etc., and has committed to him the spiritual charge and duties thereof, whatever they may be, etc. And a record was made by the Sub-Dean of Sarum of his institution according to the usual custom."

The record of this institution shows that Rev. Peter[2] Thacher received the office by grace (i.e., as a favor) at the hands of Bishop Davenant, which fact in itself is a strong hint at the controversy existing between the feoffees and the church government; the appointment being evidently a compromise on the part of the contending factions.

We thus see Rev. Peter[2] Thacher located as Rector of St. Edmund's on February 23, 1622-3, where he remained in office the rest of his life. His daughter, Martha[3] Thacher, is the first of his children recorded as being born in Salisbury; the entry of her baptism is found in the St. Edmund's parish register as having (1623) taken place in that church, November 30, 1623. And in that same Register is to be found the record of baptisms of all children born to him in Salisbury by his first and second wives. His first wife, Anne_____, died at Salisbury about March 23, 1634, and was buried from St. Edmund's Church March 26, 1634 (and was probably interred in

St. Edmund's Church
Salisbury, England
Rev. Peter[2] Thacher, Rector
1623-1640
Antony[2] Thacher, Curate
1631-1635

Interior St. Edmund's Church
Salisbury, England
Rev. Peter[2] Thacher, Rector
1623-1640
Antony[2] Thacher, Curate
1631-1635

St. Edmund's Church yard). The date of her burial being recorded in the Parish Register.

1631. In a record book of the Parish of St. Edmund's called "A New Book for ye Vestry, January 21, 1630, being No. 3," we find the following signatures to a record of a vestry meeting which names are here given to show who were the chief parishioners of Rev. Peter[2] Thacher at that date. It will be noted that he himself signed these proceedings; the extract is as follows, viz: --

"January 7, 1631. The names of the Company gentlemen of the Vestrye, whose hands are to this order:

Henry Byley, Mayor	Philip Crewe
Henry Sherfield	Thomas Batts
Barthol Tookie	Richard Busley
John Joie	John Banger
Peter Thacher	Rowland Taylor
George Beach	John Pearson, Jr.
Maurice Aylerrugge	Richar Carter
John Barrowe	

1632. From "Wa ter's Gleanings in England" we obtain the following extract which shows the probable insufficiency of the voluntary contribution to support Rev. Peter[2] Thacher at St. Edmund's; and which also sets forth the fact that he held a commission to Probate Wills,—whether this authority was by virtue of his Rectorship or by virtue of a special commission to cover this case does not appear although from the phraseology it would seem to have been special authority granted in the case, viz: --

'Will of Geoffrey Bigge of Putney, Wilts, Clerk, October 15, 1630. Proved May 3, 1632. I give unto Mr. Peter Thatcher a little to help his too small stipend for his painful and profitable ministry in the parish church of St. Edmund in Sarum, the sum of five pounds to be paid within half a year after my decease if he shall then be incumbent there"..... ....." Witnessed by John White, Clerk; and the probate granted by Peter Thacher by virtue of a commission" (P.C.C. Audley 55).

1634. From a book of the Records of St. Edmund's we find the following, viz: --

"A note of the church's goods, April 18, 1634.

One challice, silver and guilte.
One cupp, silver and guilte with a cover.
Two small dishes, silver and guilte.
Ffower flagons pewter.
One great Church Bible, in folio.
Two common prayer books, in folio.
One book of prayers for the 5th of November
(Gunpowder plot, November 5, 1605).
One carpet of silk and gould for the communion table.
One pulpit cloth of silke and imbroydered worke.
One pulpit cushion and one cushion of Velvett for the Mayor's pew.
One table cloth of diaper for the communion table.
Two diaper robes and one Dowlas robe.
One brasse candlesticke.
Two surplises.
One great hanging candlestickewith handle of brass."

It has been remarked by an English Antiquarian of some repute - "The interest of this list is very great. It shows what was the furniture of St. Edmund's when Peter Thacher had held the Rectory more than a decade. The costliness of the furniture strikes one as having little in accord with puritan notions. That there should have been "two surplises" - that indeed there should have been any - is not a little remarkable when we consider the intense and bitter antipathy of the Puritans to that very ancient and singularly becoming vestment.

The "surplises" appear also in a later list dated April 6, 1638, and again April 26, 1639; and as they likewise occur after Peter Thacher's death in a list of May 7, 1641, it is to be inferred that they were in the church to the end of his incumbency. The question is, were they used? Even in England the publication of this list would excite interest."

About March 23, 1634, Anne _____, the first wife of Rev. Peter[2] Thacher, died, and, as we have stated before, on the 26th of that month was buried from St. Edmund's. It is a tradition of early origin in the American history of the family that Rev. Peter[2] Thacher had it seriously in mind to emigrate to New England on account of his Puritan faith; but the death of his first wife disturbed these plans and they were never carried out. It is stated on as good an authority as Cotton Mather, in his Magnalia that Rev. Peter[2] Thacher offered to his son, Thomas[3] Thacher, a college education in either Oxford or Cambridge; but that owing to the lack of religious freedom then existent in England, Thomas[3] Thacher preferred to come to America while still a youth and forego the opportunity of a college education thus offered to him.

1635. April 14, 1635, a license was granted Rev. Peter[2] Thacher to marry again; and a copy of this license is to be found among the Salisbury Records and reads as follows, viz: --

"1635, Xiiij to die mensis Aprilis. Appeared personally Richard White, of St. Thomas' in Sarum, grocer, and humbly craved license for marriage between Peter Thacher, clarke, Master of Arts, _____, of St. Edmund's in Sarum, a widower, and Alice Batt of Edmund's in Sarum, spinster, aged XXX years or thereabouts; and alleged that to his knowledge there is noe impediment either in respect of consanguinity, affinity, former contract or otherwise, but that they may lawfully marry together, and that her parents are both dead and of the truth thereof he offereth to make faith."

Where the marriage authorized by this license took place is not known, as no record of it is found in the Parish Registers of Salisbury in any of the churches there. That it was solemnized is beyond doubt, and moreover, it took place soon after the granting of the license as

the first child of Rev. Peter[2] Thacher by Alice Batt, his second wife was born in 1636-7 as is recorded in the Parish Register of that Church.

March 30, 1635. From the record of the Vestry of St. Edmund's we note as follows, viz: --

"Election of Mr. Thomas Keinton and Mr. Francis Dove to be church wardens, and of Mr. Maurice Smith to be Parish Clerk."

The Rector incumbent had the right to nominate one church warden, the other to be elected by the parishioners. The office of Parish clerk is a freehand tenable for life, and his appointment was in the hands of the Rector incumbent. It is more than probable that the Warden nominated in this case by the Rector incumbent was Francis Dove, who was the warm and chosen friend of Rev. Peter[2] Thacher; and who on the death of Rev. Peter[2] Thacher (he, Francis Dove, himself being a widower) married as his second wife Alice (Batt) Thacher, widow of Rev. Peter[2] Thacher.

A little previous to this last date, Antony[2] Thacher (Rev. Peter[2] Thacher's brother, who had for some time been acting as curate of St. Edmund's, must have severed his connection with that church for on April 5, 1635, he sailed from Southhampton on the ship "James," bound for New England; and he took with him, as is well known Rev. Peter[2] Thacher's son Thomas[3] Thacher. We also believe he took with him as his appentice, Rev. Peter[2] Thacher's oldest son, Peter[3] Thacher, as explained in full under the individual record of this Peter[3] Thacher. Antony[2] Thacher is said to have married a second time six weeks before sailing from Southampton; and on leaving Salisbury he left behind him there in charge of his brother Rev. Peter[2] Thacher, his youngest son (by his first wife, Mary _____) Benjamin[3] Thacher, who was born in Salisbury April 3, 1634, and subsequently died September 1, (about) 1639, and was buried there in Salisbury.

All during the incumbency of Rev. Peter[2] Thacher at St. Edmund's there was constant friction between him and the ecclesiastical authorities of the cathedral church on account of the Puritanism, it being evident that neither he nor his congregation were sufficiently in accord with the church powers of that day to induce them to conform any more than was absolutely necessary to the then established rules of the church. This condition of affairs resulted in formal complaints being made by the church authorities against Rev. Peter[2] Thacher to the Bishop of Salisbury, to which complaints he finally replied in the following letter, the original of which is still preserved, viz: --

1637. "January 13, 1637. To the Right Reverend Father in God, the Lord Bishop of Sarum: Certain reasons for which I do in all humility supplicate and entreat your Lordship that I may not be inforced either to publish in the congretation, or promise obedience to an order lately made by the Right Worshipfull Dr. Lynne concerning the time of beginning prayer at St. Edmund's church.

1. That the order herein said to be made by the Right Worshipfull Sir Nathaniel Brent, Vicar General, in St. Edmund's Church, was not made there, but at Dr. Osbourn's house where the said Vicar General then lay as I very well remember being then present.

2. That the order made by the Vicar General required not that prayer should begin in the afternoon at two o'clock precisely, but about that time, namely at two or somewhat after, so that I (considered) the _____ a little of the time could be no breach of the Vicar General's order. As on Ash Wednesday the lecture at St. Thomas' Church is intended to begin at ten, yet many times it is past ten and sometimes I suppose nearer eleven before it begins.

3. I never promised to observe this order of the Vicar General, not only for that it was contrary to an order formerly made by your Lordship and observed until Mr. Robson's coming, but also for some other reasons which I know it would be to me very inconvenient; some of which when I began to allege by his, the Vicar General's permission, it pleased him to command me silence in these words: —
'Mr. Thacher, speak no more of it, for I will have it so.'

4. I never violated or neglected the order aforesaid in any contempt of ecclesiastical authority and jurisdiction, as is here indicated, but would willingly have observed it had I been able.

5. I never used any plot or practice (by) long and tedious sermons as is here pretended, or any other way whatsoever to circumvent or hinder at any time from coming (to) hear the sermons in the Cathedral Church. But having at my first coming to my church craved and obtained your Lordship's allowance to do something by way of catechising on Sunday mornings, for the information of such of my parish as could not come to the Cathedral Church, of which sort there were and still are very many, I continued that course until the afternoon's sermons were commanded to be turned into catechising. Then in obedience to that order I began to catechise in the afternoon instead of preaching, and to preach in the morning instead of catechising. And this course I have hitherto continued with as much care as I could not to give offense to any.
Mr. Chancellor himself allowed me an hour for my prayer and sermon in the morning, after the prayers of the church were ended. And I can truly say I have desired to confine myself to that time. Yea, I think verily I have never exceeded it, or very seldom; many, yea, and most times have ended with it. And this much I say truly, that I never understood of their

late coming, at any time from St. Edmund's to the Cathedral, but it was (great) grief and vexation unto me.

6. I consider this order of Mr. Chancellor is impossible to be observed as it is there set down, without putting down my sermon in the morning altogether. For the order is that morning prayer shall begin Sundays after eight of the clock, and the prayer and sermon after that not to be extended longer than till the great bell shall be rung for warning to the sermon at the Cathedral Church. Now the reading of all prayer (which is commanded to be done) will take up to an hour and sometimes more, ordinarily cannot be done less; and the ringing of the bell to the sermon at the Cathedral is usually at 9 o'clock, as hath been observed, or presently thereupon; Yea, the bell that often times begins to ring before I have been able to begin my sermon. To order therefore that prayer shall begin presently after eight, and the sermon not extended longer than till the ringing of the bell in the Cathedral is in truth to order that there shall be no sermon at all, and so to leave a company of poor souls purchased at as high price as the best soul in the world (which cannot come to the Cathedral Church, never do) without any instruction at all; which my conscience tells me, for me willingly to yield unto, were to bring guilt of their blood upon myself.

7. I cannot with good conscience (as I suppose) read this order in the congregation at the time appointed for two reasons.

   (1) Because I know the reading of it immediately after the first lesson (as is required) will cause an interruption and much discussion in the whole congregation in the public worship of Almighty God, which I think in my (conscience) ought not to be done.

(2) Because there are therein many aspersions cast upon myself (as all that shall hear it will presently judge and understand) as namely of malice of contempt of authority and ecclesiastical jurisdiction, and the like, which I utterly defie; which for me to be a publisher of in the congregation would, as I consider, be no less than a kind of bearing penance by a public: acknowledgement of my being guilty of them.

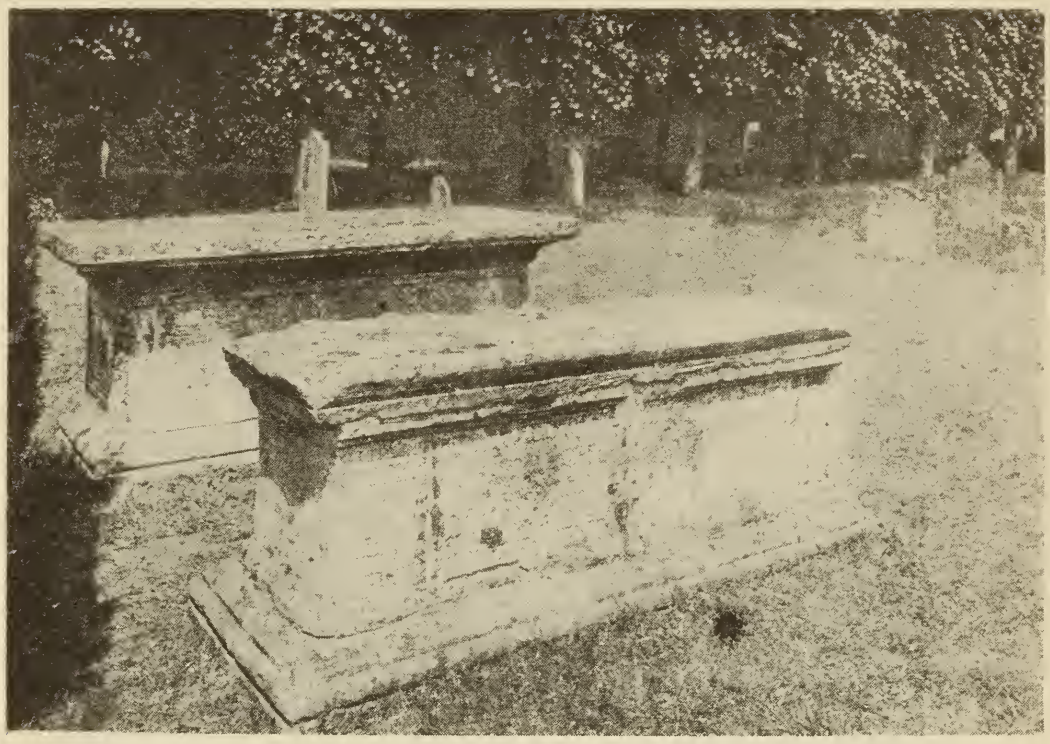
8. Whereas the order requires that we notify within a time therein limited both of the publication of the order, and of our obedience and submission thereunto, which is, as I understand it, that we promise duly to observe the same, I do in all humble manner intreat that I may not be made to make any such promise without some investigation of the order aforesaid it being impossible to be kept for the (reason) before alleged without putting (down) the morning exercises altogether; and sometimes without omitting the exercises in the afternoon also, which I think I cannot do without sin, who am willing to yield all obedience to the Lord.

Peter Thacher

The unworthiest of all God's servants."

The original of this remonstrance was in 1839 in the possession of Rev. George Radcliffe, then Rector of of St. Edmund's. What the result of this controversy was has not been recorded.

Rev. Peter[2] Thacher died at Salisbury, England, while still the incumbent of the Rectorship of St. Edmund's on Sunday, February 16, 1640 (Old Style) 1641 New Style; and was buried from St. Edmund's Church on February 19, 1640-1; and his remains were interred in the churchyard of St. Edmund's where an alter tomb was erected to his memory,



St. Edmund's Churchyard
Salisbury, England
Front Tomb-Rev. Peter[2] Thacher
Rear Tomb-Francis Dove, who
married the widow of
Rev. Peter[2] Thacher

which tomb is still standing in the year 1910. The inscription on this tomb is still quite legible; but the side panel on which the inscription is cut is made of three slabs of stone with vertical joints; on the two left-hand slabs the inscription is cut the right-hand slab being left blank. Time has corroded the stone along the edges of the joint between the left and middle slabs so as to render the lettering along the line of this joint somewhat illegible. In the inscription the "V" of Roman numerals XVI comes right at this joint, and time has caused it to disappear and it reads X__I instead of XVI, as it originally did. This must be so as the Sundays of February 1640, Old Style fell on the 2nd, 9th, 16th, and 23rd, respectively, and the 16th is the only one that fits the facts of this case. This statement explains the various readings of the inscription on the tomb which have heretofore appeared. The correct inscription is as follows, viz: --

"HERE LYETH YE BODY OF MR. PETER THATCHER WHO WAS A LABORIOUS MINISTER IN PREACHING YE GOSPEL OF JESUS CHRIST TO YE PEOPLE OF ST. EDMOND'S BY YE SPACE OF XVIII YEARES, WHO DEPARTED THIS LIFE ON LORD'S DAY AT NIGHT BEING XVI OF FEBRUARY 1640 LET NO MAN MOVE HIS BONES.

F. D."

The dignity of the tomb, which is as pronounced as any in the churchyard, is a reminder of the position which he held in the community.

The mai den surname of his first wife, Anne_____, has never been ascertained, nor their place of marriage, nor any knowledge of her parentage.

The record of his second wife Alice Batt, is fully given herein.

Her will has not yet been discovered, which is to be regretted, as its contents might possibly throw

additional light upon the English connections of the Thacher family.

Alice (Batt) Thacher, widow of Rev. Peter[2] Thacher married a second time at Salisbury, October 19, 1641, to Francis Dove one of the overseers of her first husband's will and his "verie dear friend," he was a merchant of Salisbury and was twice elected Mayor of that City, and was also one of the wardens of St. Edmund's Church. Alice, widow of Francis Dove, died at Salisbury about the 13th of September 1669, and was buried from St. Edmund's Church September 16, 1669; she was undoubtedly interred in St. Edmund's Church yard alongside either her first or second husband, although the tomb of neither Rev. Peter[2] Thacher nor Francis Dove bear any inscription to her memory. Francis Dove died at Salisbury, February 11, 1666, and was buried in St. Edmund's Church yard, where an alter tomb similar in shape and size to that of Rev. Peter[2] Thacher, and alongside of the latter, marks his grave. The tombstone to his memory bears the following inscription, the original being in Latin, viz: --

"Francis Dove of noble character, twice Mayor of this City; a man singularly pure; not excessively severe, but at the same time grave and gentle; a true friend, not harsh to his enemies. Here below he was laid. He died 11th February in that fatal year 1666.

Francis, his second son, imbued with softest manners, and remarkable for his piety and probity, knowing nothing of deceit or guile, here also sleeps under this stone. He died September 14, 1661."

Francis Dove Senior, was a widower when he married Alice (Batt) Thacher. His first wife was named Margery _____, her maiden surname being not known. She died at Salisbury and was buried from St. Edmund's Church, June 26, 1639. Francis Dove had by Margery, his first wife, the following

children (not in Thacher line):

1. Thomas, baptized St. Edmund's , March 6, 1630;

2. Francis, baptized St. Edmund's, March 3, 1633, died September 14, 1661;

3. Henry, baptized St. Edmund's July 30, 1637;

4. Peter, baptized St. Edmund's June 22, 1639, died about June 24, 1639, and was buried from St. Edmund's Church June 26, 1639.

The initials "F. D." following the inscription on the tomb of Rev. Peter[2] Thacher are undoubtedly those of Francis Dove, who in all probability had charge of the erection of his tomb and the wording of the inscription thereon. Francis Dove had by his second wife Alice (Batt) Thacher, four children (three sons and one daughter) as heretofore recorded. These children are not of Thacher blood, but are half-brothers, and sisters of the children of Rev. Peter[2] Thacher by his second marriage.

Rev. Peter[2] Thacher made his will on February 1, 1640-1, and it was probated August 5, 1641. It is recorded at the Principal Registry of the Probate, Divorce and Admiralty Division of the High Court of Justice in the Prerogative Court of Canterbury. A copy of this will duly certified to by the local authorities of its place of deposit here follows. It should be borne in mind, however, that the copy here subjoined is a certified copy of the filed copy of the will itself and not a copy of the original will. Stress is here placed on this fact for the reason heretofore set forth that the filed copy of the will is signed "Peter Thatcher," whereas the original will itself is clearly signed "Peter Thacher." In the body of the instrument whether in copy or original wherever the name Thatcher appears it is spelled Thatcher and not

Thacher; which is accounted for by the fact the document was, in the original, not in the handwriting of the testator but in the handwriting of his legal advisor, who spelled the surname of the testator according to the popular acceptation thereof and not according to the testator's own particular way of spelling it.

"Last Will and Testament of Rev. Peter Thatcher of Salisbury, England, extracted from the Principal Registry of the Probate, Divorce and Admiralty Division of the High Court of Justice, in the Prerogative Court of Canterbury.

"In the name of God, Amen. The first day of February Anno Domini one thousand six hundred and forty, and in the sixteenth yeare of the raigne of our Soveraigne Lord King Charles—I, Peter Thatcher of Cittie of New Sarum, in the Countie of Wilts, Clerke, being sick in bodie, but of good and perfect memorie, thanks be to God for the same, doe ordaine and make this my last Will and testament in manner and form following.

First: — I give and bequeath my soule into the hands of Almightie God, and my body I commit to the earth from whence it came.

Item: — I give and bequeath to Peter Thatcher and Thomas Thatcher twoe of my sonnes the some of thirty five pounds in money which was sent over to New England to buy goates, and is in the hands of my brother Antonie Thatcher. Also, I give and bequeath to my said two sonnes twenty pounds which is due to me from my said brother for keepinge his child. Also, I give to my said twoe sonnes the several somes of thirty and one pounds and fourteene pounds being in the hands of my brother-in-law Christopher Batt, all which severall somes of money to be equallie divided between my said two sonnes. And my will is that my said sonn Thomas shall have the legacie paid as convenientlie as may be after my decease. And my said sonne Peter to have his legacie paid when he shall have served out his

apprenticeship and not before, and in the meantime to be managed by my overseers hereafter named.

Item: —— I give to my said sonn Peter my greate Brass pott, and Mr. Henry Aynesworth's works and Mr. Rogers his seven treatizes.

Item: —— I give and bequeath to Anne Thatcher, my daughter, fiftie pounds and all her mother's child-bed lynnen..

Item: —— I given and bequeath to Martha Thatcher and Elizabeth Thatcher, my daughters, to each of them fiftie pounds, which said legacies given to my said three daughters. I will, shall bee paid unto them when they shall respectively attaine to their several ages of twenty and one yeares or bee married, which of them shall first happen.

Item: —— I give and bequeath to John Thatcher, my sonne, fiftie pounds to be paid to him when he shall have served out his apprenticeship or shall have attained to his age of twenty and three years, which shall happen first; all of which fower last mentioned legacies of fiftie pounds, my will is, shall be paid out of the money's specified and mentioned in a writing now in the hands of Mr. Francis Dove.

Item: —— I give and bequeath unto my last nominated fower children (viz.) Anne, Martha, Elizabeth, and John, to each of them tenn pounds to be paid unto them by my executrix at the tymes limited for payment of their legacies. Provided alwaies that if my said daughters or anie or either of them shall marrye before they shall respectively attain to their several ages of twenty and one yeares without the consent of my overseers, or one of them, then such of them as shall soe marrye shall have onlie this last legacie of tenn pounds, and their other legacies of fiftie pounds to be divided amonge the survivours of them at the discretion of my overseers.

Item: —— I give and bequeath to Samuel Thatcher, Paull Thatcher and Barnabas Thatcher, my three youngest sonnes, to each of them fiftie pounds to bee paid to them when they shall respectively attaine to theire severall ages of twenty and three years. And it is my will that the benefit and comoditie to be made of all said legacies given unto the said children shall bee bestowed and ymployed by my overseers for and towards the education and maintenance of my said children untill theire legacies shall respectively grow due and paieable in such sorte as my said overseers shall thincke best and fittest for them. And if any of my said children shall dye before his, her, or theire legacies shall growe due and payable by this my Will, then my will is that the legacies of him, her, or them so dyinge shall be divided amoungst the rest of my children surviving by my overseers in such sorte as to them shall seem best and fittest.

Item: —— I give to my two brothers John and Anthonie, to my wife's fower sisters, Elizabeth, Margerie, Marie, and Dorothie, and to my sister Ann Batt to each of them five shillings to make them rings as a remembrance of my love to them.

Item: —— I give to my servant Edithe Davis forty shillings to be paid to her within one month next after my decease. All the rest of my goods, debts, chattels, plate, ymplements of household stuff and books (except such of my books as I shall give and dispose of by a noate or schedule hereof to be annexed to this my Will, and reserving to my children the plate which was severallie given to them at theire births or since) I give and bequeath to Alice Thatcher my loving wife whom I alsoe ordaine and make sole Executrix of my last Will and Testament. And I do desire my verie loving friend the said Francis Dove and my loving brother-in-law Richard Allwood, to be the overseers of this my last Will and Testament to whom I give five shillings apeace in token of my love.

In witness whereof I, the said Peter Thatcher have hereunto sett my hand and seale yearen the day and yeare first written.

(Copy on general exhibition signed Peter Thatcher)

(Original will signed Peter Thacher)

Signed, sealed, delivered, and published by the said Peter Thatcher for his last Will and Testament in the presence of Nathaniel Conduit and John Ivie, Jr."

The certificate of Probate of this will is filed at Doctors Commons in London, and is written in Latin, of which the following is an accurate translation, viz: --

The aforesaid will with the schedule annexed was proved at London the fifth day of August Anno Domini sixteen hundred and forty one before the worshipful Sir Henry Marten, Knight, Doctor of Laws, the last appointed Custodian or Commissioner of the Prerogative Court of Canterbury, by the oath of Alice Thacher, widow of the said deceased and Executrix nominated in such will, to whom was committed administration of all and singular the goods found and held in trust of this same deceased. She swears well and faithfully to administer the same goods upon the holy Evangelists of God before Judge John Bushell, Clerk under, authority (by force) of the commissioner."

SCHEDULE ANNEXED TO WILL

"Given to my sonn Thomas Thatcher, theis bookes following (vizt)." (Here follows a list of some 117 volumes the titles recorded in Latin, which books eventually found their way to America and into the hands of Rev. Thomas[3] Thacher of Weymouth, Mass., then, and subsequently of Old South Church Boston, the beneficiary named in schedule. Among these books are those given Rev. Peter[2] Thacher wile at Oxford, under the terms of the will of

Rev. John Raynolds, President of Corpus Christi College, Oxford, which is proven by the fact that a number of the books in the library of Rev. Thomas[3] Thacher which was inherited by his son Rev. Peter[4] Thacher, of Milton, bore inscriptions showing them to have been given to Rev. Peter[2] Thacher by the executors of Rev. John Raynold's will.)

"(Copy of schedule on general exhibitions signed) Peter Thatcher, testibus

(Original schedule signed)

Peter Thacher, Testibus."

In the above will we see that Rev. Peter[2] Thacher mentions his children by his first wife in one group, viz: -- Peter, Thomas, Anne, Martha, Elizabeth, and John; and those by his second wife in a separate group, viz: -- Samuel, Paul, and Barnabas. These children are mentioned in the order above, which is also the order of their birth insofar as we know from existant records. Inasmuch as Peter is named first it is concluded that he was the oldest living child, his elder brother John, first, having died at Milton Clevedon, June ___, 1622. All of these children were undoubtedly living at the time of the making of the will, February 1, 1640-1, and also at the time of the testator's death, which took place a few days later, February 16, 1640-1. Peter[3] Thacher, as stated earlier came to New England with his uncle Antony[2], as the latter's apprentice, and was in New England as late as 1641-2, where he was twice haled before the Court, once for running away from his uncle Antony[2] and once for an act of piracy. After this year he disappears from the Colonial Records, and he may have returned to England, but we have absolutely no record of him beyond the year 1641-2. Thomas[3] Thacher we know came to New England and there remained leaving a numerous posterity. Anne[3] Thacher we have no record beyond that of her baptism at St. Edmund's Church. Of Martha[3] Thacher, we know

that she married Mr. Richard Parham of London, and nothing more. Of Elizabeth[3] Thacher, we know nothing beyond the fact of her baptism at St. Edmund's. Of John[3] Thacher we have given a record so far as it is known to us. Samuel[3] Thacher died in 1646 aged 10 years, and left no issue. Paul[3] Thacher married and his record so far as is known is heretofore given; and finally Barnabas[3] Thacher died in 1641, a mere child leaving no issue.

Thomas Batt and his wife Joane (Byley) Batt had the following children viz: —

CHRISTOPHER, batpized July 16, 1601; who married Anne Baynton.

THOMAS, baptized December 2, 1602.

ALICE, baptized January 30, 1604-5; who married Rev. Peter[2] Thacher as his second wife.

ELIZABETH, baptized April 26, 1607; who married at St. Edmund's January 29, 1639-40 to Mr. Richard Allwood; and surviving him she married second July 17, 1650 Mr. Richard Combe (See N.E.H.G. Reg. Vol. 47, p. 135 for the will of Richard Allwood).

HENRY, baptized October 4, 1609.

MARGERIE, baptized September ___, 1610.

MARY, baptized November 9, 1616.

DOROTHIE, baptized July 18, 1618, who came over to New England on the "Bevis" from Southampton, May ___, 1638, aged 20, with her brother Christopher Batt.

We have given the above record of the children of Thomas Batt in order to prepare for the discussion of the will of Rev. Peter[2] Thacher.

The will as we see mentions his wife Alice (Batt) Thacher, whom he left residuary legatee and sole executrix. His brothers Antony[2] and John[2], are both left small legacies of 5 shillings to be themselves rings; and he distinctly mentions the fact

that his brother Antony[2] Thacher was then in New England. He does not mention the residence of his brother John[2] Thacher. He mentions his wife's four sisters, Elizabeth, Margerie, Marie, and Dorothie, who we see are the four sisters of Alice Batt mentioned in the above record of the children of Thomas Batt. It may be well here to remark that Elizabeth (Batt) was then the wife of Richard Allwood, which accounts for Peter[2] Thacher calling him brother-in-law in his will; she subsequently, as we see July 17, 1650, became the wife of Richard Combe, the celebrated Ana-Baptist, and was the "Mother-in-law's sister, one Mrs. Elizabeth Coombs," mentioned in the letter of 1676 from Rev. Thomas[3] Thacher of Boston, Massachusetts, to his son Peter[4] Thacher, who was then sojourning in London. The will also mentions his "sister," Ann Batt. Genealogists previous to this have argued from insufficient data that this "sister" Ann Batt was born Ann Thacher, i.e., was a blood sister of Rev. Peter[2] Thacher; such, however, was not the case. Rev. Peter[2] Thacher never had any sister Ann; and in fact, so far as we know, never had any sister whatever. This sister Ann Batt was the wife of Christopher Batt, his brother-in-law, and should in the will have properly been called "sister-in-law." Christopher Batt (brother of Alice Batt, the second wife of Rev. Peter[2] Thacher) married by license at St. Edmund's Church, Salisbury, October 12, 1629, to Anne Baynton, a spinster, then aged about 26. (See Diocesan Register of Sarum Book IV.) Being described in the license as a spinster, she was of course a maiden, and her maiden name was Baynton and not Thacher. Her description in the will as his "sister" means that she was the wife of his brother-in-law, Christopher Batt. Francis Dove "his verie loving friend," and one of the overseers of his will, was as we have seen also one of the wardens of St. Edmund's Church during the incumbency of the testator and was also twice elected Mayor of Salisbury. The servant, Edith Davis, mentioned in the will bears no relation to the family

history. The witnesses to the will are Nathaniel Conduit and John Ivie, Jr. Of the former Nathaniel Conduit we know nothing; it seems, however, that the latter John Ivie, Jr. is identical with the John Ivie with whom Sewell corresponded in London, England, and who was Sewell's agent there in arranging for the liberation of Perez Savage and Thomas[5] Thacher, of Boston, from captivity among the Moors in Mequinez, Barbary,—an account of which will be found under the record of Thomas[5] Thacher, of Boston, and also under the record of Thomas[4] Thacher, of Yarmouth, Massachusetts (who was the son of Judah[3] Thacher, son of Antony[2] Thacher).

ANTONY[2] THACHER
1588-9 - 1667

3 ANTHONY[2] THACHER, (REV. PETER[1] THACHER of Queen Camel),
1 born at Queen Camel, Somerset County, England, _____
_____, 1588-9; resided at Queen Camel and Salisbury England, Marblehead (then Salem) Massachusetts, and Yarmouth, Massachusetts; he was a curate of the church of England and one of the original grantees of the town of Yarmouth, Massachusetts; he died at Yarmouth, Massachusetts, between June 30, 1667, and August 22, 1667, and was buried on his own land in Yarmouth. He married, first at _____; date _____, 1619, about; to Mary_____; born at _____; date_____; she died at Salisbury, England, July 23, 1634, and was buried from St. Edmund's Church, Salisbury, July 26, 1634, and was interred probably in the yard of that church, although no stone marks her grave; her parentage is unknown. He married second, at _____, England, February ___, 1635, about six weeks before the date of his sailing for New England, which was on April 5, 1635, to Elizabeth Jones, born at_____; presumably, although we have no record thereof; date of death_____, subsequent to the death of her husband as she was appointed his executrix; she was presumably buried alongside her husband. Her parentage is unknown, but she was a sister of Richard Jones of Dorchester, Massachusetts, who came to this country from Dinder, England, sailing from Waimouth, England, March 20, 1635.

Children: 8 (Thacher), three sons and two daughters by first marriage; two sons and one daughter by second marriage.

Children by first marriage:

* WILLIAM[3] born at _____; date _____, previous to 1620, according to D.W. Allen's Thacher genealogy, p. 32; he came to this country with his father in the "James," died August 15, 1635, being drowned in shipwreck on that date, and his body was not recovered. The place of his birth is not a matter of record.

*Identity 29, Yarmouth Branch Genealogy

* EDITH[3] born at Queen Camel, County Somerset, England, probably about February 1, 1621-2, as it is recorded in the Diocesan transcript of the Queen Camel Parish Register at Wells that she was baptized at Queen Camel by Rev. Peter[1] Thacher, February 7, 1621-2. She died August 15, 1635, being drowned in shipwreck on that date and her body was not recovered.

* MARY[3] born at _____; date_____; died August 15, 1635; being drowned in shipwreck on that date; her body was not recovered. The place of her birth is not a matter of record.

* PETER[3] born at _____; date_____; died August 15, 1635, being drowned in shipwreck on that date; his body was not recovered. The place of his birth is not a matter of record.

* BENJAMIN[3] born at Salisbury, England, on Sunday April 13, 1634, "between the hours of one and two o'clock in the morning", and was baptized at St. Edmund's Church, April 27, 1634, according to the Parish Register of that Church; he died at Salisbury, England, about September 1, 1639, and was buried from St. Edmund's Church, September 4, 1639, and was probably interred in the yard of that church, but no stone marks his grave. This child was left by his father, when he left Salisbury to embark for New England, in the care of the child's uncle, Rev. Peter[2] Thacher, of St. Edmund's to whom Antony[2] Thacher agreed to pay &20 for his maintenance which agreement is mentioned in the Will of Rev. Peter[2] Thacher of St. Edmund's.

Children by second marriage:

* JOHN[3] born at Marblehead (then Salem), Massachusetts, March 17, 1638-9; died at Yarmouth, Massachusetts, May 8, 1713; married, first, Rebecca Winslow; married second, Lydia Gorham.

* JUDAH[3] born at Yarmouth, Massachusetts probably, _____; died at Yarmouth, Massachusetts, November 4, 1676; married Mary Thornton.

*Identities 30-35, Yarmouth Branch Genealogy

* BETHIA[3] born at Yarmouth, Massachusetts probably, born _____; died most likely at Bristol, Rhode Island, on December 19, 1725; married Jabez Howland.

ANTONY[2] THACHER was born in Queen Camel in 1588-9. We have no distinct record of his birth there as the parish register of St. Barnabas' Church is not in existence covering that period of time, and the earliest date in the Diocesan transcript of that Register at Wells is 1601. But, as his father Rev. Peter[1] Thacher was living then at Queen Camel as Vicar of St. Barnabas, we are justified in assuming him to have been born there. Especially so, as it is recorded in the ordination papers of his brother, Rev. Peter[2] Thacher of St. Edmund's, that he, Rev. Peter[2], was born in Queen Camel. As Antony[2] Thacher was curate under his brother, Rev. Peter[2] at St. Edmund's it has always been justifiably conjectured that he was younger than Rev. Peter[2]; and it is a matter of early family record that Antony[2] Thacher died in Yarmouth, Massachusetts, in 1667 aged about 80 years. These facts taken in connection one with another, place the date of his birth as 1588-9.

The first absolute record which we have relative to him subsequent to his birth is the record of baptism of his daughter Edith[3], who, according to the Diocesan transcript of the Queen Camel Parish Register at Wells was baptized at Queen Camel by Rev. Peter[1] Thacher (her grandfather) on February 7, 1621-2. He probably spent his childhood in Queen Camel, but what was his residence from the time he gained his majority until the year 1621 we do not know. The tradition exists that he was a college

graduate, but after much search no evidence was obtained to prove that this was the case. In 1621 he was 32 years of age and for eleven years had been of man's estate. Where was he during these eleven years? His daughter Edith's baptism in Queen Camel in 1621-2 suggests his residence there at that time; and it has been thought by some, that after reaching man's estate, having prepared for the ministry either under his father or perhaps at college, he was curate under his father at Queen Camel until the latter's death in 1624, and subsequently acted in the same capacity under his brother at St. Edmund's of Salisbury. The exact time of his becoming associated with St. Edmunds is not known. The parish register of St. Edmund's No.2, which covers the period of time previous to 1630 has been missing from the custody of the parish for many years; and it is in this book that probably would appear the record of the date of the first appearance of Antony[2] Thacher at St. Edmund's. However, in the parish register No.3 there appears numerous entries made by him over his signature during the year 1631, 1633, and 1634, after which latter year his name disappears from the Register. It is thought that shortly after his father's death in 1624 he became curate at St. Edmund's under his brother, Rev. Peter[2], who had been installed as rector there in 1622-3.

Who his first wife, Mary _____, was we do not know, except that her baptismal name was Mary. Where and when he married Mary is not known; nor have we any knowledge of her parentage. (Concerning Antony[2] Thacher's first wife Mary _____. Attention is called to two wills, Clement and Thomas Thatcher, in the New England Historic Genealogical Register, January 1893, in an article entitled Genealogical Gleaning's in England, by Henry F. Waters, pp. 131, 132, and John R. Totten's Thacher-Thatcher genealogy 1910 pp. 83-86.)

D. W. Allen in his Thacher genealogy, page 32, says that Anthony[2] Thacher's son, William[3] Thacher was born previous to 1620; but upon what authority he makes the statement is not known; but if the statement is correct then his marriage took place in 1619 or previously.

Should the parish register of Queen Camel, covering that period, ever be discovered (1574-1624) we will probably find therein the record of his birth and possibly that of his marriage, and that of the birth of his child William[3] and possibly that of Mary[3] and Peter[3], otherwise these questions must be answered by deductive reasoning rather than by documentary evidence. Record Book No.3 of St. Edmund's Parish dates from January 21, 1630, Old Style, 1631 New Style; and in that book there are numerous entries of Parish transactions attested to by Antony[2] Thacher over his own signature as curate, amongst which the following are selected, viz:

"1634-April 27th Benjamine, sone of Antony and Mary Thacher, borne on Sunday ye 13th day between the hours of one and two o'clock in the morning, was baptized the 27th day of the same month of April 1634. 1634-July 26th, Mary wife of Antony Thacher, cleric was buried.

Shortly after his first wife's death Antony[2] Thacher must have made up his mind to emigrate to New England, for we find that he embarked for New England from Southhampton April 5th, 1635, on the ship "James" of London bound for America.

The Mayflower
1620

A similar vessel of the 1600's was, the ship "James" on which Anthony[2] Thacher and his nephew Thomas[3] Thacher crossed the Atlantic in 1635. They left Southhampton, England on April 5th, 1635, and landed near Ipswich, Massachusetts on June 4th, 1635.

SHIP JAMES OF LONDON,
BOUND FOR AMERICA

SAILING LIST

"South ^{on}.— A list of names of suche Passeng^{rs} as shipt themselves at the towne of Hampton in the JAMES of London of iijc tonnes William Coop^{r} Mr. V^{rs} New England, in and about the V^{t} of Aprill, 1635. Augustine Clem^{t} , sometime of Readinge (in Berkshire), Paynter.

Thomas Whealer, his servant
Thomas Browne, of Malford (perhaps Milford in Hants), weav^{r}
Hercules Woodman, of the same mercer
John Euered, alias Webb (settled in Chelmsford, Mass., and died 1665) *
Stephen Euered, alias Webb *
Gyles Butler *of Marlborough in **Wiltshire, laborers or husbandmen
George Coussens *
Thomas Colman *
Thomas Goddard *
John Pithouse *
Anthony Morse), of Marlborough
William Morse) shoomakers
John Hide, Tayler
John Parker, Carpenter *
Richard Walker, shomaker *
Maudit Ingles, ffuller (a name that has been sujected to much torture, plain Maudit Ingles in this (original) record. On our Boston record, April 2, 1638, Maudit Ings appears. No doubt the same. See Hist. and Antiquities of Boston, p. 241 and elsewhere) * * * * * **late of Marlboroug

Thomas Davyes, Sawyer
Thomas Carpenter, of Amesbury (in Wilts)
Carpenter
William Paddey, skinnr) late of London
Edmund Hawes, cutler)
Edmund Battler, maulter *
John Smale, his servant *
Michael Shaffin, Tayler *
Josuah Verren, Repr ** Late of
Thomas Antram, weavr * New England
Thomas Browne, his servant *
George Smythe, Tayler *
Phillip Varrem, Roopr *
John Greene, surgeon *
Zacheus Courtis, of Downton, laborer
(several places bear his name,
but this was probably in Wilts.
Henry Rose, of Platford, laborer (or
Plaitford, in Wilts)
Nicholas Batt, of ye Devyes, lennen
weavr
Thomas Scoates, of Sarñ (Sarum, (Thomas Thacher)
Salisbury in Wilts), laborer
John Pike) of Langford
John Musselwhite) laborers
(Some 12 places bear this
name in different counties.
Langford Steeple is in Wilts)
Sampson Salter, of Caversham, fisherman
(probably the same place
called Gonsham is another list.
In Oxfordshire)
Henry Kinge, of Brencsley, laborer
William, Andrews of Hampsworth, carpenter
John Knight) of Romsey
Richard Knight) Taylers
Thomas Smithe of the same, weaver
Nicholas Holte, thereof, tanner
Robert ffield, of yealing, laborer
Anthony Thetcher of Sarm, tayler and (Anthony Thacher)
Peter Higdon his servant (Peter Thacher)
James Browne) Youths of Hampton of
Lawrence Seagr) about 17 years old
Henry Leuage) Of Sarñ
William Parsons) Taylers

John Emery) Of Romsey, Carpenters
Anthony Emery)
William Kemp, servant

The total number of these men, youthes, and boys are Liij p'sons, besids the wives and children of Dyvers of these.

(sgd) Tho: Wurfris Coll^{r}ibm
(sgd) N. Dingley, Comptr
(sgd) John Knapp, Searcher"

"Right ho^{rble}

After the p'formance of our most humble Duties, may it please y^{r} Lo^{ps} to receaue herein- closed a list of the names of such passeng^{rs} as tooke shippinge at this porte for New England, and that onely in Aprill last in the good ship Called the James of London whereof William Coop^{r} went Mr. And thus in Due obedience and observance of yor hon^{rs} lre Dated the last of Decemb^{r} past, Thus wee humbly take leave. Southampton the xijth Day of June, 1635.

Yo^{r} Lo^{ps} most humble serv^{ts}
(sgd) Tho: Wurfris Coll^{r}
(sgd) N. Dingler, Compt^{r}
(sgd) John Knapp, searcher"

(Direction) "To the right ho^{rble} the lords of his ma^{ts} most honorable privie Counsell, this at Whitehall, London."

From the sailing list of the "JAMES" (from New England Historic Genealogical Register, Vol. xiv, pp 332, 333, with notes thereon by S. J. D.) we see that he* is entered thereon as being a "tayler" and that he had with him his servant, Peter Higdon; no mention by name is made of his second wife, Elizabeth Jones, whom he is said to have married six weeks before sailing, nor is any mention made of his children by his first wife (William^{3}, Edith^{3}, Mary^{3}, and Peter^{3}), who accompanied him, they being included among the wives and children not named, but referred to in that list. It is however definitely known that his second wife did accompany him. Nor is mention made on the list of the "JAMES" of his nephew.

* Anthony^{2}Thacher

Thomas[3] Thacher, who also accompanied him on this trip.

1635 February ___; i.e., about six weeks previous to embarking on the "JAMES" he married Elizabeth Jones. Where this marriage took place, the parentage of the said Elizabeth Jones and her previous place of residence is not known. She was, however, undoubtedly the sister of Richard Jones of Dinder, England, who came over to America in March 1635, sailing from Waimouth, England, March 20, 1635, and who settled in Dorchester, Massachusetts (concerning Elizabeth Jones, 2nd wife of Antony[2] Thacher, see Thacher-Thather genealogy, John R. Totten 1910, page 87-89, and Popes Pioneers of Massachusetts, p. 262). Benjamin[3] Thacher, youngest son of Antony[2] Thacher by his first wife, was left behind in England in charge of his brother, Rev. Peter[2] Thacher.

The probable cause of Antony[2] Thacher's emigration was his desire to secure a home free from religious persecution then so prevalent in England; on account of this same religious espionage, he probably styled himself a "tayler" on the passenger list of the "JAMES" when in reality he was, or had been almost up to the time of sailing, a curate of the established English Church at Salisbury. He so styled himself in order to avoid the rigid scrutiny he would have had to undergo if he had announced himself as formerly a curate of an English Church of pronounced Puritan faith. He may have been a "tayler" by trade, as curates of Puritan faith were many of them in the humble callings of life; but if such was the case, it is positive that in this country he never followed his trade, but was always regarded as a man of literary attainments and occupied a leading and prominent position in the community in which he dwelt. He was also accompanied on this voyage of the "JAMES" by his "cousin," Rev. Joseph Avery, and his wife and children, between whom Antony[2] Thacher had entered into a league of perpetual friendship, and an agreement to inhabit the same place in America. Rev. Joseph Avery's name, however, does not appear on the list of the "JAMES" and he probable came over under an assumed name to avoid scrutiny, as he was a Puritan priest. William Kemp was also a passenger on this trip of the "JAMES" This William Kemp was the one who was the first husband

of Elizabeth Partridge, who, when she became his widow, married as her second husband Rev. Thomas[3] Thacher of Weymouth, Massachusetts (subsequently of the third or old South Church, Boston, Massachusetts), she being Rev. Thomas[3] Thacher's first wife.

The exact place of landing in New England of the ship "JAMES" and the date of such landings does not appear to be agreed upon by the authorities; "Young's Chronicles" states that the ship arrived at Boston June 3, 1635, "Freeman's Cape Cod" states that it arrived at Newbury, Massachusetts, June 4, 1635, and D. W. Allen's Thacher genealogy states that it arrived at Ipswich, Massachusetts, June 4, 1635. Wherever the passengers first landed Antony[2] Thacher and his family sojourned a short time thereafter in Ipswich during which time Rev. Joseph Avery received a call to preach in Marblehead, Massachusetts (then a part of Salem), but after some deliberation he decided not to accept. Antony[2] Thacher and Rev. Joseph Avery then, with their families, removed to Newbury, Massachusetts with a view to settling there. But, Rev. Joseph Avery being solicited so often, both by men of the place and by the magistrates, and by Mr. Cotton, and most of the ministers, he accepted the call to Marblehead. With his family of eleven all told, accompanied by Antony[2] Thacher and his wife Elizabeth (Jones) Thacher, and his children by his first wife (William[3], Edith[3], Mary[3], and Peter[3]), they returned to Ipswich, Massachusetts, and from there, on Saturday (Julian Calendar) August 11, 1635, embarked for Marblehead.

They hoisted sail on the following morning, Sunday April 12th, and began their voyage. On August 14th at about ten o'clock at night a fresh gale of wind split the ship's old and used sails, but because it was night the mariners decided to cast anchor and wait until morning to change their sails. But before daylight on Wednesday August 15th a mighty storm developed as never before known in New England. A storm so furious that the ships anchor came home. The mariners let out more cable, but it slipped away and the pinnace was driven ahead of the winds and waves. Before long the small schooner was blown between a large split rock and wrecked. All aboard were lost except Anthony and his wife Elizabeth, who were washed up on the

shore of a small island. Here they remained for five days, until Monday August 20th, 1635 when they were rescued by the mariners of a passing boat. Anthony and his wife arrived in Marblehead on the following day.

In the celebrated letter which Antony[2] Thacher wrote to his brother, Rev. Peter[2] Thacher of Salisbury, England, after the shipwreck which terminated this voyage, Antony[2] Thacher states that his family consisted of seven souls: himself, wife, and four children make but six: who the seventh one of the party was is not known. If the seventh was his servant, Peter Higdon, mentioned in the sailing list of the "JAMES", then according to the letter written after the wreck, he Peter Higdon, was drowned; as the only survivors of the wreck were Antony[2] Thacher and his wife. Antony[2] Thacher's nephew, Thomas[3] Thacher, was so impressed with a sentiment of evil foreboding as regards this voyage, that he was determined to make the journey overland to Marblehead, despite the danger from hostile Indians. Rev. Avery and his party embarked from Ipswich for Marblehead on Saturday August 11th 1635, in the pinnace sent by the people of Marblehead, but belonging to Mr. Isaac Allerton of Marblehead probably. The vessel was wrecked on Wednesday August 15, 1635, and all on board were lost except Antony[2] Thacher and his second wife, Elizabeth (Jones) Thacher. The fact that it is recorded that all on board were lost except Antony[2] and his wife leads us to believe that Peter Higdon did not accompany them on this voyage as stated earlier. It seems that this Peter Higdon was in reality Antony[2] Thacher's nephew, Peter[3] Thacher, who subsequently appears in 1641 and 1642 in Marblehead as under the care of Antony[2] Thacher. If this is so then the seventh member of Antony[2] Thacher's family who accompanied him on this voyage was some person of unknown name, probably some retainer of his household. The entire episode of the shipwreck so frequently referred to by early New England Chronicles is best set forth in Antony[2]'s letter to his brother, Peter[2] Thacher, written a few days after Monday Aug. 20, 1635, the date of his rescue by mariners of a boat that came by the island at about three o'clock in the afternoon.

Quarry
Rowe Pt
Rockport
Back Harbor
Light
The Headlands
Old Garden Beach
Gully Pt
Gap Head
Lighthouse
Straitsmouth Island
Radio Tower
Gap Cove
Pool Hill
Playground
Whale Cove
Mill
Briar Swamp
Beech Grove Cem
Community Sch
Rockport Golf Club
Loop Pond
Playground
Flat Pt
C A P E   A N N
Great Hill
Rum Rock Lake
Water
(GLOUCESTER)
Loblolly Cove
Cape Pond
BOSTON AND MAINE
High Rock
Lands End
Loblolly Pt
Oak Rock
Thacher Island
North Tower
Emerson Point
Henrys Pond
Cape Ann Lighthouse
MAIN
Pebbly Beach
Lands End
Cape Hedge Beach
ROAD
Cape Hedge
GLOUCESTER CITY BDY
Long Beach
Milk Island
Calvary Cem
37'30"
Brier Neck
THACHER
SALEM 18 MI.
GLOUCESTER 1 4 MI.
Good Harbor Beach
Salt Island
Salt Island Ledge
Bass Rocks

Thacher Island North Tower, and Cape Ann Lighthouse, right. Looking east from the mainland (1971).

Thacher Island

Rocky east shore line, U.S. Coast Guard Station, North Tower, and Cape Ann Lighthouse, right. Looking north (1971).

Rocky east shore line, looking north from the south end of Thacher Island (1971).

Thacher Island

Cape Ann Lighthouse on the rocky east shore of Thacher Island. Looking north (1971).

Rocky shouls on the south shore line of Thacher Island. Looking west (1971).

ANTHONY[2] THACHER'S LETTER TO HIS BROTHER,
REV. PETER[2] THACHER IN SALISBURY, ENGLAND

SHIPWRECK OFF CAPE ANN, AUGUST 15TH, 1635

"I must turn my drowned pen and shaking hand to indite the story of such sad news as never before this happened in New England. There was a league of perpetual friendship between my cousin Avery (Rev. Joseph Avery) and myself, never to forsake each other to the death, but to be partakers of each other's misery or welfare as also of habitation in the same place. Now upon our arrival at New England, there was an offer made unto us. My cousin Avery was invited to Marblehead to be their pastor in due time; there being no church planted there as yet, but a town appointed to set up the trade of fishing. Because many there (the most being fishermen) were something loose and remiss in their behavior, my cousin Avery was unwilling to go thither, and so refusing, we went to Newbury, intending there to sit down. But being solicited so often, both by men of the place and by the magistrates, and by Mr. Cotton, and most of the ministers, who alleged what a benefit we might be to the people there, and also to the country and the commonwealth, at length, we embraced it, and thither consented to go. They of Marblehead forthwith sent a pinnace for us and our goods. We embarked at Ipswich, August 11, 1635, with our families and substance, bound for Marblehead, we being in all twenty-three souls, viz: eleven in my cousin's family, seven in mine, and one Mr. William Elliot, sometime of New Sarum, and four mariners. The next morning having commended ourselves to God with cheerful hearts, we hoisted sail; but the Lord suddenly turned our cheefulness into mourning and lamentations, for, on the fourteenth of August 1635, about ten at night, having a fresh gale of wind, our sails being old and done, were split; the mariners, because that it was night, would not put to her new sails, but resolved to cast anchor till morning. But before daylight it pleased the Lord to send so mighty a storm as the like was never known in New England since the English came, nor in the memory of any of the Indians. It was so furious that our anchor came home, where upon the mariners let out more cable, which slipped away. Then

our sailors knew not what to do; but we were driven before the wind and waves. My cousin and I perceived our danger, and solemly recommended ourselves to God, the Lord both of earth and seas, expecting with every wave to be swallowed up and drenched in the deep; and as my cousin, his wife, and my tender babes sat comforting and cheering one to the another in the Lord against ghastly death, which every moment stared us in the face, and sat triumphing upon each one's forehead; we were, by the violence of the waves and the fury of the winds (by the Lord's permission), lifted up upon a rock, between two high rocks, yet all was one rock; but it raged with the stroke which came into the pinnace, so as we were presently up to our middles in water as we sat. The waves came furiously and violently over us and against us, but by reason of the rock's position could not lift us off, but beat her all to pieces.

Now look with me on our distress and consider of my misery who beheld the ship broken and the water in her, and violently overwhelming us; my goods and provisions swimming in the seas, my friends almost drown, and mine own poor children so untimely (if I may so term it without offence), before mine eyes, drowned and ready to be swallowed up and dashed to pieces against the rocks by the merciless waves, and myself ready to accompany them. But I must go on to an end of this woeful relation. In the same room where he sat, the master of the pinnace not knowing what to do, our foremast was cut down, our main-mast broken in three pieces, the fore part of the pinnace beat away, our goods swimming about the seas, my children bewailing me as not pitying themselves, and myself bemoaning them, poor souls, who I had occasioned to such an end in their tender years, when as they could scarce be sensible of death. And so likewise my cousin, his wife and his children, and both of us bewailing each other, in our Lord and only Saviour, Jesus Christ, in whom only we had comfort and cheerfulness, in so much that from the greatest to the least of us, there was not one screech or outcry made, but all as silent sheep, were contentedly resolved to die together lovingly, as since our acquaintance we had lived together friendly. Now as I was sitting in the cabin room door with my body in the room, when lo, one of the sailors by a wave, being washed out of the pinnace, was gotten in again,

and coming into the cabin room over my back, cried out, 'We are all cast away, the Lord have mercy upon us. I have been washed overboard into the sea and gotten in again.' His speech made me look forth and looking towards the sea, and seeing how we were, I turned myself to my cousin and the rest, and spake these words 'Oh cousin, it hath pleased God to cast us here between two rocks, the shore not far off from us for I saw the tops of trees when I looked forth' whereupon the master of the pinnace, looking up to the scuttlehole of the quarter deck, went out at it, but I never saw him afterward. Then he that had been in the sea went out again by me and leaped overboard towards the rocks, whom afterwards also I could not see. Now none were left in the barque that I knew or saw, but my cousin, his wife and children, myself and mine and his maid servant. But my cousin thought I would have fled from him, and said unto me, 'Oh, cousin, leave me not, let us die together,' and reached forth his hand unto me. Then I, letting go my son Peter's hand, took him by the hand and said, 'Cousin, I purpose it not; whither shall I go? I am willing and ready here to die with you and my poor children. God be merciful to us and receive us to himself,' adding these words, 'the Lord is able and willing to help and deliver us.' He replied, saying, 'True, cousin, but what His pleasure is, we know not; I fear we have been too unthankful for former deliverances, but He hath promised to deliver us from sin and condemnation and bring us safe to heaven, through the all-sufficient satisfaction of Jesus Christ; this therefore we may challenge of Him.' To which I, replying, said 'that is all the deliverance I now desire and expect,' which words I no sooner said, but by a might wave I was with a piece of the barque, washed out upon part of the rock where the wave left me, almost drowned; but recovering my feet, I saw above me on the rock, my daughter Mary, to whom I had no sooner gotten but my cousin Avery and his eldest son came to us, being all four of us washed out by one and the same wave. We went all to a small hole on the top of the rock, whence we called to those in the pinnace to come unto us, supposing we had been in more safety then, than they were in. My wife seeing us there crept up into the scuttle of the quarter deck to come unto us;

but presently came another wave, and dashing the pinnace all to pieces, carried my wife away in the scuttle as she was, with the greatest part of the quarter-deck unto the shore, where she was cast safely but her legs was something bruised, and much timber of the vessel being there also cast, she was sometime before she could get away, being washed by the waves. All the rest that were in the barque were drowned in the merciless seas. We four by that wave were clean swept away from off the rock also, into the sea, the Lord in one instant of time disposing of fifteen souls of us according to his good pleasure and will. His pleasure and wonderful great mercy to me was thus: Standing on the rock as before you heard, with my eldest daughter, my cousin and his eldest son, looking upon and talking to them in the barque, when as we were by that merciless wave washed off the rock, as before you heard, God in his mercy caused me to fall by the stroke of the wave, flat on my face, for my face was towards the sea, in so much that I was sliding off the rock into the sea, the Lord directed my toes into a joint of the rock's sides, as also the tops of some of my fingers, with my right hand, by means whereof, the wave leaving me I remained so, having in the rock only my head above the water, when on the left hand I spied a board or plank of the pinnace. And as I was reaching out my left hand to lay hold of it, by another coming over the top of the rock, I was washed away from the rock, and by the violence of the waves was driven hither and thither in the seas a great while, and had many dashes against the rocks. At length, past hoes of life, and wearied in body and in spirit, I even gave over to nature, and being ready to receive in the waters of death, I lifted up both my heart and hand to the God of heaven (for note), I had my senses remaining perfect with me all the time that I was under and in the water, who at that instant lifted my head above the top of the water that so I might breathe without any hindrance by the waters. I stood bolt upright as if I had stood upon my feet, but I felt no bottom, nor had any footing for to stand upon, but the waters. While I was thus above the water, I saw by me a piece of the mast, as I suppose, about three feet long, which I labored to catch into my arms. But suddenly I was overwhelmed with water and driven to and fro again, and

at last I felt the ground with my right foot, when immediately, whilst I was there groveling on my face, I presently, recovering my feet was in the water up to my breast, and through God's great mercy, had my face unto the shore, and not to the sea. I made haste to get out but was thrown down on my hands with the waves, and so with safety crept to dry shore, where, blessing God, I turned about to look for my children and friends, but saw neither nor any part of the pinnace where I left them as I supposed. But I saw my wife about a butt length from me getting herself forth from amongst the timber of the broken barque. But before I could get to her she was gotten to the shore. I was in the water, after I washed from the rock before I came to the shore, a quarter of an hour at least. When we were come each to the other we went and sat down on the bank. But fear of the seas' rolling and our coldness, would not suffer us there to remain. But we went up into the land and sat us down under a cedar tree, which the wind had thrown down, where we sat about an hour almost dead with cold. But now the storm was broken up, and the wind was calm, but the sea remained rough and fearful to us. My legs were much bruised, and so my head was; other hurt I had none, neither had I taken in much quantity of water, but my heart would not let me sit still any longer, but I would go to see if any more were gotten to land in safety, especially hoping to have met with some of my own poor children; but I could find none, neither dead nor yet living. You condole with me my miseries who now begin to consider of my losses. Now came to my remembrance the time and manner how and when I last saw and left my children and friends. One was severed from me sitting on the rock at my feet, the other three in the pinnace. My little babe (oh, poor Peter), sitting in his sister Edith's arms; who to the utmost of her power sheltered him from the waters. My poor William standing close unto them, all three of them looking ruefully on me, on the rock, their very countenances calling unto me to help them, whom I could not go unto, neither could they come at me, neither would the merciless waves afford me space of time to use any means at all, either to help them or myself. Oh, I yet see their cheeks, poor silent lambs, plead pity and help at my hands. Then on the other side to

consider the loss of my dearfriends, with the spoiling and loss of all our goods and provisions; myself cast upon an unknown land in a wilderness, I knew not where nor how to get thence. Then it came to my mind how I had occasioned the death of my children; who caused them to leave their native land, who might have left them there, yea, and might have sent some back again and cost me nothing; These and such like thoughts do press down my heavy heart very much. But I must let this pass, and will proceed on in the relation of God's goodness unto me in that desolate island on which I was cast. I and my wife were almost naked both of us, and wet and cold even unto death. I found a snapsack cast on the shore in which I had a steel and flint and powder horn. Going further I found a drowned goat; then I found a hat and my son William's coat, both of which I put on. My wife found one of her petticoats, which she put on. I found also two cheeses and some butter driven ashore. Thus the Lord sent us some clothes to put on, and food to sustain our new lives, which we had lately given unto us, and means also to make fire for in an hour I had some gunpowder, which to mine own (and since to other men's) admiration was dry. So taking a piece of my wife's neckcloth, which I dried in the sun, I struck a fire, and so dried and warmed our wet bodies, and then skinned the goat, and having found a small brass pot, we boiled some of her. Our drink was brackish water. Bread, we had none. There we remained until Monday following, when about three of the clock in the afternoon, in a boat that came that way, we went off that desolate island, which I named after my name, 'Thacher's Woe' and the rock 'Avery, his fall', to the end that their fall and loss and mine own, might be had in perpetual remembrance. In the isle, lieth buried the body of my cousin's eldest daughter, whom I found dead on the shore. On the Tuesday following, in the afternoon, we arrived at Marblehead."

ATLANTIC COAST AREAS
NEWBURY, IPSWITCH, CAPE ANN, THACHER ISLAND, MARBLEHEAD, SALEM

The island on which Anthony[2] Thacher and his wife were cast after the wreck was subsequently named THACHER ISLAND ("at a General Court houlden at Boston, 1st month 9th day, 1636.7, Mr. Anthony Thacher had granted him the small island at the head of CAPE ANN upon which he was preserved from shipwreck). At the time of the wreck however, Anthony named the island "THACHER'S WOE," and the rock on which the schooner was wrecked, "AVERY HIS FALL." To this end, their fall and losses might be held in perpetual rememberance. In this island, Anthony buried the eldest daughter of Rev. Joseph Avery. She being the only body Anthony found washed up on the island after the shipwreck. The storm which occationed the wreck was a most memorable one, during which the tide rose some twenty feet; and it was said to have been the most terrific storm within the memory of the native Indians thereabout.

A cradle coverlet of scarlet broadcloth originally trimmed with gold lace (which lace souvenir hunters have entirely picked off), said to have been originally the property of Antony[2] Thacher, and to have been rescued by him from the shipwreck, was still in 1872 in the possession of one of Antony[2] Thacher's descendants in Yarmouth, Massachusetts, and was held by the family in great veneration, and has been used by the family for many generations as a ceremonial covering for their children at their baptisms.

From the letter of Antony[2] Thacher, written after the shipwreck, we see that when rescued from "THACHER'S ISLAND" he was taken to Marblehead, Massachusetts, Colony, and there it will be seen from the following evidence he remained some time. Marblehead was not set off from Salem as a separate town until the year 1649; so while residing in that place, he was in reality an inhabitant of Salem, Massachusetts.

"att the Court holden at New towne September 1st, 1635.

"There is administration granted to Mr. Antony Thacher of the goods and Chattells of Mr. Joseph Avery, deceased, which he is to inventory and return the same to the next Court; and the said goods are to remain in his hands until further order be taken therein.

"An inventory of the Goods and Chattells of Joseph Avery, deceased.

"Due to him from John Emery, Carpenter		&7 OS Od
"Item:	From Robert Andrews of Ipswich which he confesseth to be due and to be paid forth with	&2 0 0
"Item:	From Mr. William Hilton or a sowe and piggs to that value testis Richard Hunt.	&2 16 0
	From Richard Kent of Ipswich 10 bushels of indian corn which he acknowledges.	

"John Emery denys his debt; but Richard Knight, Nicholas Holle and John Knight, all three of Newbery can and will testify and prove it to be due; only he was by condicion to pay the said &7 in his work, which he was to do so soon as Mr. Avery did call upon him for it; out of which &7, there is something paid in labor already, as he can make appeare.

per me Antony Thacher"

It is well to note here that Antony[2] Thacher always in signing his name spelt Antony without the "h." This was probably due to the fact that as curate in the English Church he was in the habit of writing in Latin, as the church records in those days were in the majority of instances written in that language, they going so far even as to use the Latin forms of English baptismal names, and hence from writing his name Antonius (in Latin) he acquired the custom of writing it Antony in English, instead of "Anthony," the more commonly accepted English form of the name.

"September 3rd, 1635, Att. the General Court houlden at New Towne it is ordered that there shall be fforty markes given to Mr. Thacher out of the Treasury towards his great losses."

In Governor Winthrop's History of New England, he states that the General Court awarded Mr. Thacher &26, 13sh, 4d towards his losses; and divers good people gave him besides.

In a list of first settlers of Salem, Massachusetts, Antony[2] Thacher is named as being of that place in 1635.

1636-7: "At a General Court houlden at Boston, 1st month, 9th day, 1636-7, Mr. Antony[2] Thacher had granted him the small island at the head of Cape Ann upon which he was preserved from shipwreck, as his proper inheritance."

1637-8: On the first day of January, 1637 (1637-8) a meeting was held at Salem, Massachusetts, and a vote of &100 was ordered, of which &8 were to be assessed upon the following inhabitants of Marblehead:

* * * 20 (acres) Anthonie Thatcher.* * * The figures preceeding the name of Antony[2] Thacher, as well as those preceeding all other names, represented the number of acres held by each inhabitant, upon which acreage the proportionate amount of the tax was assessed.

It is stated by some of the early authorities that Antony[2] Thacher spent some time in Marshfield, as an inhabitant of that town, previous to his permanent settlement in Yarmouth, Massachusetts; but no trace of such residence there has been found, nor any documentary evidence to substantiate the statement.

1638: At a General Court held at Plymouth, Plymouth Colony, December 18th, 1638.

"Mr. John Crow, Mr. Thomas Howes of Mattacheese, alias Yarmouth, took oath of allegiance to the Kinge and fidelity to government; and likewise Mr. Antony Thacher took the same on the 7th day of January 1638-9." This record above probably fixes the date upon which Antony[2] Thacher first became associated with Yarmouth.

"At a Court of Assistants held (at Plymouth) the vii of January in the xiiij yeare of reigne of our Souvraigne Lord Charles, by the Grace of God, of England, Scotland and France, and Ireland, King, defender of faith, etc.* * *

The names of those to whom	*	Mr. Anthony Thacher,
	*	Mr. Thomas Howes,
the grant of land at Matta-	**	Mr. John Crow,
	*	Mr. John Coite, to be
cheeset now called Yarmouth	*	enquired of.
is made.	*	
The names of those that are	*	Mr. Madrick Matthews,
	*	Mr. Anthony Thacher,
proposed to take up their	**	Mr. John Crow,
	*	Mr. Thomas Howes, and others.
freedom at Yarmouth	*	

At a General Court at Plymouth, March 5, 1638-9. "It is ordered by the Court that Mr. Nicholas Sympkins, William Palmer, Philip Tabor, and Joshua Barnes, of the town of Yarmouth, shall be added to Mr. Anthony Thacher, Mr. Thomas Howes, and Mr. John Crow, committee of the said place to make an equal division of the planting lands now to be divided for the first time there to each in and according to his estate and quality and according to instructions."

John[3] Thacher, eldest child of Antony[2] Thacher by Elizabeth Jones, his second wife, was born at Marblehead, Massachusetts Colony, March 17, 1638-9.

1639. The following record of Court proceedings at Salem, Massachusetts, Colony, together with the preceding record of the birth of John[3] Thacher at Marblehead, Massachusetts, in same Colony, show that Antony[2] Thacher was at these dates occupied in transferring his interests from Marblehead, Massachusetts, Colony, to Yarmouth, Plymouth, Colony; and that although he himself was already a large land owner of Yarmouth, he had as yet not transferred his family and made his permanent home there.

"Att Salem, 25th of the 4th month, 1639, ye 13th Courte. A complaint brought in by Mr. Anthonie Thatcher against Jane James for things taken forth of his house Wch (which)

she had received. Wherefore Jane James is bound in recognizance in the some of 3^{li} (shillings) to answer to this Court this tyme twelve months. The boys to be whipped by the Governor of the ffamilie where he had offended."

From the above official records we see that Antony[2] Thacher was one of the original grantees of Yarmouth; and from the precedence given his name in these records it is to be inferred was the most important of the three original grantees. He was one of the first settlers of that town, and established his house and dwelling there late in 1639, on the border of the meadows in the northwest part of the village. The exact spot on which his homestead stood was a little knoll about midway between the residence (in 1872) of Mrs. James G. Hallett and that of Mr. Dustin Eldridge at Yarmouth Port, Massachusetts.

At a General Court at Plymouth, December 3rd, 1639, Anthony[2] Thacher admitted freeman and sworn accordingly.

1639-40. At a General Court at Plymouth, March 3rd, 1639-40. "Where as Mr. Thacher, Mr. Crow and Mr. Howes, the committees of Yarmouth, were complained of to have made unequal division of lands there; whereupon the said committee have exhibited a very formal decision of said lands unto the Court which is well approved of. And the court doth further order that the said committee shall receive no more inhabitants into the said towne except they bring certificates from the places whence they came under sufficient men's hands of the said places of there religious and honest character; which certificate shall be first allowed by the Governor and Assistants before such persons shall be admitted there."

In 1639 Antony[2] Thacher became town clerk and Town Treasurer of Yarmouth, Massachusetts, and he remained in such capacity until his death in 1667, when he was succeeded by Mr. Edmund Hawes.

1641. General Court at Yarmouth, June 17th, 1641. "Settlement of land controversy between Mr. Anthony Thacher, Mr. Nicholas Sympkins, and William Chase."

Quarter Court at Salem, Massachusetts, 1-12 mo., 1641. "Peter Thatcher haled before Court for running away from Antony Thacher."

1641-2. Record of Quarter Court of Assistants at Boston, Massachusetts. 1st of 1st month, 1641-2 (See Vol. I., page 118, on file in New York Genealogical and Biographical Society Library). "Peter Thatcher, for plotting piracy, was committed, and to be whipt; Matthew Collaine, Robert Allen and another to be whipped for concealing plot of piracy."

These two preceding records are those upon which is based the surmise that the above-mentioned Peter Thacher was Peter[3] Thacher, son of Rev. Peter[2] Thacher, of St. Edmund's, Salisbury, England, and a nephew of Antony[2] Thacher; and that he, the above Peter[3] Thacher, had accompanied his uncle, Antony[2] Thacher, to New England as his apprentice, and whose apprenticeship was at the above date probably expired as he was probably born in 1616, and was hence about 25 years of age. Peter[3] Thacher had also probably by this time received the money left him by his father in his will, from the hands of Antony[2] Thacher and his maternal step-uncle, Christopher Batt, and he was in all likelihood very unruly and difficult to control.

1642. General Court of Election at Plymouth, June 7th, 1642. "Mr. Anthony Thacher sworn in as a member of the Grand Inquest."

General Court at Plymouth, September 27th, 1642. "Mr. Anthony Thacher appointed by Court one of the Council of War. Anthony Thacher on list of freemen of Yarmouth and one of a list of those liable to bear arms in town of Yarmouth."

1643. General Court of Election at Plymouth, June 6th, 1643. "Mr. Anthony Thacher elected deputy to General Court from Yarmouth."

General Court at Plymouth, October 10th, 1643. "Mr. Anthony Thacher present as deputy from Yarmouth. He was appointed one of the committee to provide a place of defence for the towne of Yarmouth against sudden assult."

1643-4. General Court at Plymouth, March 5th, 1643-4. "Mr. Anthony Thacher present as deputy from Yarmouth."

1644. General Court of Election at Plymouth, June 5th, 1644. "Mr. Anthony Thacher elected deputy to General Court from Yarmouth, and appointed by Court, Surveyor of Highways for the town of Yarmouth; and also licensed by Court to draw wine in Yarmouth."

General Court of Plymouth, August 20th, 1644. "Mr. Anthony Thacher present as deputy from Yarmouth, and appointed by the Court one of a committee of three to lay out farm land granted to a Nathaniel Sowther."

1645. General Court at Plymouth, June 4th, 1645. "Mr. Anthony Thacher appointed on committee to prepare laws to overcome certain abuses."

General Court at Plymouth, October 20th, 1645. "Mr. Anthony Thacher present as deputy from Yarmouth."

1645-6. General Court at Plymouth, March 3rd, 1645-6. Mr. Anthony Thacher present as deputy from Yarmouth.

1646. General Court at Plymouth, July 7th, 1646. "Edward Sturgis licensed by Court to keep an ordinary (keep in store) and draw wine in Yarmouth, provided Mr. Thacher, draws out his." 'Repealed 20-8, 1646' 'Mr. Anthony Thacher fined 6d for absence from Court."

1646-7. General Court at Plymouth, March 2, 1646-7. "Mr. Anthony Thacher being returned at the Court Register Keeper for Yarmouth was approved by ye Court."

1647. General Court at Plymouth, June 1st, 1647. "Mr. Anthony Thacher present as deputy from Yarmouth, and he was granted &20 by Court for Public services."

1648. General Court at Plymouth, June 7th, 1648. "Mr. Anthony Thacher awarded 110 acres upland and 26 acres of meadow land by the Court as his allotment for discovering, purchasing and other charges in the settlement of Yarmouth."

This allotment was a slight modification of the award made to him by the original committee of which he was one; the modification being due to the complaint made by some that his allotment in the original division was excessive. The decision of the Court here recorded seems to have been a virtual upholding of Mr. Thacher's original award, as the moidfication was but slight.

1651. General Court at Plymouth, June 5th, 1651. "Mr. Anthony Thacher, present as deputy from Yarmouth and appointed by Court to try certain Indians on complaint made by Richard Sears."

1652. February 24th. "Mr. Anthony Thacher one of the jurors appointed by Court to lay out a highway from Sandwich to Plymouth."

General Court of Election at Plymouth, June 7th, 1652. "Mr. Anthony Thacher elected deputy to represent Yarmouth."

General Court, Plymouth, June 29th, 1652. "Mr. Anthony Thacher is allowed and appointed by the Court to administer the ordinance of marriage at Yarmouth as occasion may require."

1653. General Court of Election, Plymouth, June 7th, 1653. "Mr. Anthony Thacher one of the surveyors of the Highway for Yarmouth."

1653-4. General Court at Plymouth, March 7th, 1653-4. Mr. Anthony Thacher present as deputy from Yarmouth."

1654. General Court of Election at Plymouth, June 6th, 1654. "Mr. Anthony Thacher sworn as a member of the Grand Inquest."

General Court at Plymouth, June 20th, 1654. "Mr. Anthony Thacher one of the jurors for to lay out the convenientest way from Sandwich unto Plymouth, which jurors were sworn before Mr. Prence (Governor), February 24th, 1652. Jurors submit plan for said way to above Court, June 20, 1654.

General Court Plymouth, August 1st, 1654. "Mr. Anthony Thacher present as deputy from Yarmouth. Mr. Anthony Thacher, Mr. Josias Winslow, and Mr. Thomas Kingsley submit to the above court a report of the accounts of the Treasurer (of the Colony) as audited by them."

1656-7. General Court at Plymouth, March 5, 1656-7. "A warrant was directed from the Court unto Mr. Anthony Thacher of Yarmouth, to require him personally to appear at the Court of assistants to be holden in May next to make answer to a complaint of Janna an Indian Sachem, concerning some land formerly belonging to him in the liberties of Yarmouth, which was purchased of him by Mr. Thacher and Mr. Howes, and, as he saith unpaid for."

1657. General Court at Plymouth, June 3rd, 1657. "I Anthony Thacher doe testify that Captain Standish accepted of one cow of Barnard Lumbard in the summe of five pounds, which cow the said Barnard Lumbard promised to winter, and the Captain promised to allow him for it. This I can testify upon oath, and if I be called upon shall be reddy to doe it.

(sgd) Anthony Thacher."

(Captain Miles or Myles) Standish, born about 1584, died 165__ sailed in 1620 with the Pilgrims on the Mayflower. After they landed at Plymouth, Massachusetts, he was chosen military captain of the colony. Captain Standish had few soldiers, but the indians greatly feared him. He was also a good business man. As assistant to the Governor and Treasurer of the colony, he helped save the colonists thousands of dollars. In 1631 he and his good friend, John Alden, founded the town of Duxbury, named for Standish's estate in England. Captain Standish was born in Lancashire, England. He was employed by the Separatist or Pilgrim colony in the Netherlands in 1620, but he did not become a member of the Separatist church. He simply helped the Pilgrims in their plans and in training their militia).

The signature as given here above is copied from the printed record, and although his baptismal name is spelled Anthony he is not known to have signed his name that way, Always Antony.

In the year 1657, Mr. Anthony Thacher's name is on (a) list of those in Yarmouth that had taken the oath of fidelity.

1657-8. General Court at Plymouth, March 2nd, 1657-8. "Mr. Anthony Thacher one of a committee summoned to appear before the Court to transact certain business."

1658. General Court of Election at Plymouth, June 1st, 1658. "Mr. Anthony Thacher sworn in as constable of Yarmouth. Mr. Anthony Thacher chosen as one of the council of war. Mr. Anthony Thacher on a list of freemen of Yarmouth taken about 1658."

General Court at Plymouth, June 5th, 1658. "Mr. Anthony Thacher is required by the Court in settlement of the Indian Sachem Janna's claim to pay 20 shillings as his share of the matter; this decision to be final. This being the conclusion arrived at by Mr. John Alden and Mr. Josias Winslow appointed by the Court to settle the matter; they having heard the case May 14th, 1658, and reported to the above Court."

(John Alden, 1599?-1687, was 21 years old when he sailed for the New World. He was the youngest signer of the Mayflower Compact-- November 20th, 1620. The Mayflower first anchored near, what is now, Provincetown, Massachusetts on November 21st, 1620. Alden became a close friend of Captain Miles Standish who commanded the small force defending the colony. John Alden married Priscilla Mullins (1604-1680) in 1622, and she was the first girl among the Mayflower passengers to be married in America. They bought a 169 acre farm five years later, and there, in 1631, he and Captain Miles Standish founded the town of Duxbury, Massachusetts. John Alden became one of the leading men in the colony, and in 1633 he was appointed an assistant to the Governor, a position he held through most of his life. John Alden and Priscilla Mullins had eleven

children. The site of a house built at Duxbury in 1653 by John Alden is still preserved (1949). It is owned by one of his decendents.)

1658-9. General Court at Plymouth, March 1st, 1658-9. "Mr. Anthony Thacher one of a committee appointed by Court to levy on inhabitants of Yarmouth to raise &40 or &50 a year to support a minister."

1659. General Court of Election at Plymouth, June 7th, 1659. "Mr. Anthony Thacher elected deputy to represent Yarmouth."

General Court of Plymouth, October 6th, 1659. "Mr. Anthony Thacher one of the Coroner's Jury to hold inquest on the death of Mary Chase of Yarmouth."

1660-61. General Court at Plymouth, March 5th, 1660-61. "Mr. Anthony Thacher, Mr. Thomas Howes, appointed a committee by Court to see that no more houses are erected at Yarmouth except by permission of the Court."

1661-62. General Court at Plymouth, March 4th, 1661-62. "The agents for the town of Yarmouth appearing at this Court according to agreement to debate and determine a difference between them and others about whales, were desired by the Court to give their result concerning the matter unto the Court as being that whereunto they could stand, who gave in their answer as followeth:

"The sixt of the first month $\frac{61}{62}$ Right Wor^{sh}. We intreat your worshipes reddily to accept these few lines for a positive answer to which we promise to stand; that the Treasurer shall have two barrels of oyle out of each whale according to his proposition made unto us for the year past, soe as there may be a full end of what troubles hath formerly past about it."

(sgd) Antony Thacher,
Robert Denis,
witness our hands Thomas Boardman,
Richard Taylor."

1662. General Court at Plymouth, June 3rd, 1662. "Mr. Anthony Thacher sworn as member of the Grand Inquest."

General Court at Plymouth, June 10, 1662. "Mr. Anthony Thacher appointed one of the two excise officers of Yarmouth to take invoice of what liquors, powder, shot, and lead are brought into the government of Yarmouth, and is ordered to report same to General Court each year."

General Court at Plymouth, October 3rd, 1662. "Mr. Anthony Thacher submits to Court invoice of Liquors brought into town of Yarmouth from June last to September 26th, 1662."

1663. General Court at Plymouth, June 1st, 1663. "Mr. Anthony Thacher present as deputy from Yarmouth.

1663-4. General Court at Plymouth, March 1st, 1663-4. "Mr. Anthony Thacher and Mr. Robert Denis submit invoice of liquor, powder, and shot introduced into Yarmouth, since May 1663." "Item:—Mr. Thacher, 3 cases," (Whether liquor or powder or shot does not appear).

1665. General Court at Plymouth, June 7th, 1665. "Mr. Anthony Thacher present as deputy from Yarmouth. Court grants Mr. Anthony Thacher an equal share with certain others of certain lands obtained by one William Nicaison at Mannamoisett from natives illegally, without consent of the Court, leaving only 100 acres to said Nicaison."

General Court at Plymouth, June 9th, 1665. "Final award of the Court in awarding land in the Nicaison controversy to Mr. Thacher and others."

General Court at Plymouth, October 3rd, 1665. "Mr. Anthony Thacher is authorized by the Court to make contracts of marriage in the township of Yarmouth, and likewise to administer an oath to any witness for the tryall of a case as occasion may require within said township, and likewise to administer an oath to give evidence to the grand inquest as there shall be occasion within the said township."

"Mr. Anthony Thacher appointed an excise officer to recommend excise on liquor for the year at Yarmouth."

1665-6. General Court at Plymouth, March 6th, 1665-6. General Court at Plymouth, March 6th, 1665-6. "Thomas Starr, Jonathan Barnes, and Abraham Hedge were fined by Court for abusive carriage towards Mr. Anthony Thacher in his own house."

Mr. Anthony Thacher's name on the list of select men of the town of Yarmouth approved by the Court." This is the first mention of these officers by the Court; they were elected by the townsmen.

1666. General Court of Election at Plymouth, June 5, 1666. "Mr. Anthony Thacher's name first on the list of select men for Yarmouth approved by the Court." They were

elected by the freemen of the town to try cases involving not more than 40 shillings.

1667. Council of War at Plymouth, April 2nd, 1667. "Mr. Anthony Thacher a member of the Council; and he was appointed the one to act for Yarmouth to concert with military officers there situated for the good of the Government."

General Court at Plymouth, June 5, 1667. "Mr. Anthony Thacher as excise officer brings in report to the Court of liquor brought into Yarmouth for the year past." This invoice includes item up to the first week in June 1667. He must therefore have been alive at that time.

In Swift's "Old Yarmouth," between pp 90-91, is to be found a facsimile of a document drawn up and signed by Antony Thacher dated April 4th, 1667. The original of a valuable document dated June 30th, 1667, and signed by Antony Thacher was at the time of the publication (1872) of D. W. Allen's "Thacher Genealogy in the possession of H. C. Thacher, Esq., of Boston, Massachusetts.

According to D. W. Allen's Thacher Genealogy, "an inventory of his estate was taken August 22nd, 1667. Freeman's "History of Cape Cod" says that he died August 22, 1667. These two statements are consistent, as inventories of deceased individuals estates were frequently taken immediately after death and before funeral of the deceased. From what we have of record, however, we know that he died between June 30, 1667, and August 22, 1667, as we have a document signed by him June 30, 1667, and this inventory was taken August 22, 1667.

Court of Assistants at Plymouth, October 30, 1667. "Letters of administration were granted by the court to John[3] Thacher (his eldest son) to administer on the estate of Mr. Anthony Thacher, deceased."

From the above record we see that he died intestate.

1667-8. Court of Assistants at Plymouth, March 5th, 1667-8. "Letters of administration were granted to Mistress Elizabeth Thacher and unto John[3] Thacher to

administer the estate of Mr. Anthony Thacher deceased."

From which we have recorded evidence that his second wife Elizabeth (Jones) Thacher, survived him.

In Volume VII of the Plymouth Colony Records, the name of Mr. Anthony Thacher appears in various court proceedings, sometimes as a juror, and again as party to a suit.

Anthony^2 Thacher was buried on his own land in Yarmouth, not far from the marsh, by a little button pear tree situated near the marsh. This pear tree is said to have been plated by his own hands, and which Alden in his "Epitaphs" states was standing in 1814. Swift in his "Old Yarmouth" states that the tree was standing in 1884. The general location of his resting place is therefore known, but the identical spot is unknown, as his grave is not now, nor as far as knowledge extends, has ever been marked by a grave stone. When and where Elizabeth (Jones) Thacher, widow of Anthony^2 Thacher, died and was buried is not a matter of record, but it is almost a certainty that she died in Yarmouth subsequent to 1667-8 and was buried there beside her deceased husband.

4 JOHN[2] THACHER, (Rev. Peter[1] Thacher of Queen Camel)
1 born at Queen Camel, Somerset County, England, _____, 1590-91; resided at Queen Camel, died at Queen Camel_____, 1653; buried at Queen Camel, February 25, 1653-54, under the aisle of St. Barnabas' Church, grave stone; married at _____; date_____; to Rebecca _____; born at _____; date_____ _____; died at Queen Camel, December 1662; buried at Queen Camel December 11, 1662, under the middle aisle of St. Barnabas' Church, grave stone. She was a daughter of_____ _____; and of _____; who resided at_____.

Children: 7 (Thacher) two sons and five daughters.

* JOHN[3] born at _____; date_____; died at_____; date_____; buried at Queen Camel, March 26, 1621; record of his burial is to be found in the Diocesan transcript of Queen Camel parish register at Wells, England.

* REBECCA[3] born at _____; date_____; baptized at St. Barnabas' Church, Queen Camel, April 8, 1623 (See Diocesan transcript of Q.C. Parish Register at Wells). She married Richard Somers and had five children vis:—Rebecca, Martha, Elizabeth, Samuel, and John as is shown by will of her father and also by will of her mother and also by will of her brother Peter[3] Thacher. Her father's will dated February 21st, 1653, and in it he mentions three of her children already born, so she must have been married at least three years previous to 1653.

* ANN[3] born at _____; date_____; died at _____; date_____; married first at Queen Camel, June 10th, 1651, to Richard Jeanes, and was a widow in 1662 at date of her mother's will; she married, second Peter Lambe, who was living November 24th, 1669, as is shown by will of her brother, Peter[3] Thacher. By her first husband she seems not to have had children; by her second husband she had a son, John Lambe.

*Identities 17-19, Yarmouth Branch Genealogy

* ELIZABETH[3] born at_____; date_____; died at_____; date_____; she married Thomas Banger and had a son, John Banger, as is shown in will of her mother, dated August 20th 1662.

* MARTHA[3] born at_____; date_____; died at _____; date_____; she married Thomas Martin and had three children, viz:— John, Ann, and Eleanor, as is shown by will of her mother, dated August 20th, 1662.

* _____[3] born at_____; date_____ _____; died at _____; date_____ _____; she married Henry Lodwell, gent. of Queen Camel, by whom she had a son, John Lodwell, who was living November 24th, 1669, as is shown by will of her brother, Peter[3] Thacher. She must have died before August 20th, 1662, as she is not mentioned in her mother's will made that date.

* PETER[3] born at _____; date_____; baptized July 27, 1635; resided at Queen Camel, died at Totness, Devon County, England_____1669; buried at Queen Camel, December 9th, 1669, under tower of St. Barnabas' Church in porch now partly covered by inner doors, where a blue marble slab marks his resting place thus inscribed: "Here also lyeth the body of Peter, sonne of John Thacher, who was buried December the 9. Ano. Dom. 1669."

From the terms of his will an abstract of which follows, it would appear that he died a bachelor, or a widower without children. His will is filed in the Prerogative Court of Canterbury.

"I, Peter Thatcher of Queene Cammell, in the County of Sommersett, Gent., being sick in body, but of sound and disposing mind and memory. To be buried in parish church of Queen Camel near the place where my late

*Identities 20-23, Yarmouth Branch Genealogy

deceased father was buried. Goods and Chattels. First unto John Sommers of Blaufert in the County of Dorset, gent., John Lodwell, son of Henry Lodwell of Queen Camel, gent.; John Martin, son of Thomas Martin of Petermore-Milton, in the County of Somerset, Yeoman, and John Lambe of West Camel, alias Abbot's Camel in the said County yeoman; all my messuages, lands, and tenements in Queen Camel aforesaid, or elsewhere in the said County to hold unto the said John Sommers, John Lodwell, John Martin, and John Lambe their heirs and assigns forever.

To the first son of the said John Sommers, John Lodwell, John Martin, and John Lambe, as shall be lawfully begotten by either of them and christened by the name of Thatcher, being by me intended for the future preservation and remembrance of my surname, my silver watch, which is to remain in the hands of my executors hereafter names until the same shall be by such of them to whom the same shall belong lawfully demanded.

To my cousin John Lodwell, the cane with an ivory head I used to walk with. I give and bequeath to Thomas Martin and Peter Lambe, my brother-in-law and make them my whole and sole executors of this my will.

Dated November 24th, 21 Car. II. 1669

(sgd) Peter Thatcher.

In presence of James Winston, Cary Jones, Roger Peck (the sign of) George Hodge (the sign of)

Proved apud cedes Exoniensis (Exeter House) situate in the Strand in the County of Middlesex, March 11th, 1669-70, justa cursam et computa honem Ecclesiae Anglicanae ------- 42 Penn."

Nothing is known further of John[2] Thacher than that he lived at Queen Camel, and that he matriculated at Queen's College, Oxford, October 19th, 1604, as son of a clergyman from Somerset, he being on that date full 13 years of age; and that he died at Queen Camel between February 21st and 25th, 1653. Of his son John[3] Thacher we have no information beyond the record of his burial. Of his daughter Rebecca[3] we have the record of her baptism. All of the other information concerning his children we gather from his own will, and that of his wife Rebecca Thacher, and that of his son Peter[3] Thacher.

John[2] Thacher left a nuncupative will dated February 21st, 1653, which is on file in the Prerogative Court of Canterbury, of which the following is a correct abstract, viz:—

"1655-Aylett 193.

Will of John Thacher of Queene Camel, County, Somerset, being sicke of bodie, Nuncupative will dated February 21st, 1653; to dau Elizabeth a chattell lease of Close called Long Close, and 3 score and 18 pounds (&78). To Rebecca Sommers her 3 children that are allreadie born &50 to be paid by Executrix; neither the father nor mother of said children shall have the disposing; to John Lodwell &5; to Elizabeth Burton 40sh; wife Rebecca Residuary Legatee and sole executrix;

Witnesses: Anne Crawes (?)

Marie Thacher (the marke of)

Probated 19th July, 1655, by Executrix."

Marie Thacher, the second witness to the above will, was undoubtedly the second wife and widow of Thomas[2] Thacher of Queen Camel, whom she married at Queen Camel September 24th, 1621.

Of Rebecca the wife of John[2] Thacher of Queen Camel, we have no record beyond the fact of her baptismal name. She made a will dated August 20, 1662, which will is

filed in the Arch Deaconry Court at Wells, Co. Som., England, of which the following is a correct abstract, viz:—

'Rebecca Thacher of Queen Camel, in the County of Somerset, widow—20th August 1662. To be buried in the parish church of Queen Camel by my late husband and his relatives. Richard Somers, my son-in-law 5sh; my son-in-law Thomas Martin 5sh; my son-in-law Thomas Banger 5sh; Rebecca Somers my eldest-daughter; Rebecca Somers my grand-daughter; Martha Somers my grand-daughter; Elizabeth Somers and Samuel Somers the two youngest children of Richard Somers above named. My daughter Ann Jeanes, widow; my daughter Elizabeth Banger. John Banger, my grandson. My daughter Martha Martin, my grandson John Martin; Ann and Eleanor Martin, my grand-daughters. My grandson John Lodwell. My kinswoman and god-daughter, Betty Eastmont. My cousin 'Mariery' Parsons, one of the daughters of my cousin Andrew Parsons, of West Camel. Cousins Ann Martin, Mary Martin and Dorothy Martin, the daughters of Nicholas Martin. The aged woman of Queen Camel that are poor and have no relief from the parish.

Item:— I give unto my son, Peter Thacher, one chattel lease of a close of meadow or pasture ground commonly called 'Long Close,' to hold and enjoy the same meadow or pasture ground with the appurtenances for and during the residue of 99 yeares yet to come and unexpired, if the lives in the said lease mentioned happen so long to live; and also one chattel lease of a messuage, tenement house and living with the appurtenances wherein I now dwell commonly called Davidges tenament to have, hold and enjoy the same tenament and premises for and during the remainder of a term of four score and nineteen (99) yeares yet to come and unexpired as in and by the said lease; relation being thereunto had as may at large appeare; whom I make and ordaine my sole executor of this my last will, hereby revoking all former and other wills by me made.

(Signed) Rebeckha Thacher (Seal of Arms)

her mark.

Sealed, delivered, and published in the presence of us: John Eastmont, Richard Martin, John Warre, John Durrant.

Proved at Wells April 18th, 1669.

Inventory &99,5sh, od.

Arch Deaconry Court of Wells No.36 of 1664. Wells Registry of Probate."

The seal attached to this will as the mark of Rebecca Thacher is the regular Thacher coat-of-arms of Sussex County, England, viz:—

"Gules, a cross moline argent; on a chief or, three grasshoppers. Crest, a grasshopper resting on a helmet." The tinctures and metals of this seal are of course not given in this wax impression; but they are indicated by the conventional engraving known to heraldry. The arms on this seal are identical with those used on the letter of 1676 from Rev. Thomas[3] Thacher of Boston (nephew of this Rebecca Thacher) to his son Peter[4] Thacher, who was then sojourning in London, England. The simulatneous use of the same arms by nephew and aunt on both sides of the ocean is the strongest proof of the right of the Yarmouth-Boston Thacher family to use these same arms.

From the will of John[2] Thacher we see that on February 21st, 1653, his daughter Elizabeth[3] Thacher had apparently not yet married; that his daughter Rebecca[3] Thacher had been previously married to one Sommers and had borne unto him three (3) children.

From the fact that his other children then living (Ann[3], Martha[3], _____[3], wife of Henry Lodwell and Peter[3] Thacher) are not mentioned in their father's will, it is to be inferred that they were either at that date minors or else that they had previously been given their share of the testator's estate during his lifetime. It would also seem that they were, with the exception of Ann[3] (Thacher) Jeanes, not married at that date, unless possibly the John Lodwell to whom John[2] Thacher left &5 was the John Lodwell, son of Henry Lodwell, by his wife _____[3] Thacher.

From the will of Rebecca Thacher (widow of John[2]) dated August 20, 1662, we see that her eldest daughter Rebecca[3] Thacher had previous to that date married Richard Sommers and had borne unto him the four children mentioned in said will. Ann[3] Thacher, her second daughter, had previously, June 10th, 1651, married one Richard Jeanes, and was at date of will a widow, presumably without children. Elizabeth[3] Thacher, her third daughter had previously married Thomas Banger and had borne unto him a son named John Banger. Martha[3] Thacher, her fourth daughter, had previously married Thomas Martin and had borne unto him three (3) children as named in the will. _____[3] Thacher, her fifth daughter, had previously married Henry Lodwell and borne unto him a son named John Lodwell; and from the fact that this _____[3] (Thacher) Lodwell is not mentioned in her mother's will it is fair to presume that at date of will she was dead, having left but this one child, John Lodwell. The terms of the will also indicate that at its date the testatrix's son Peter[3] Thacher was not married, or if married, that he had up to that time no children.

From the terms of the will of Peter[3] Thacher (John[2]) dated November 24th, 1669, it is to be distinctly inferred, from lack of all reference to wife or children, that he died either not married or a widower without living childre The mention of a Peter Lambe as his brother-in-law introduces another name into the family not previously mentioned in the will of John[2] Thacher nor in the will of Rebecca Thacher; and it is clearly indicated that Ann[3] (Thacher) Jeanes, who was a widow, August 20th, 1662, the date of her mother's will had subsequently married again to Peter Lambe by whom she had a son named John Lambe. Also the mention of John Sommers, of Blaufert, in the same category as John Lodwell. John Martin, and John Lambe, who were all three the testator's nephews, indicates that this John Sommers was also his nephew i.e., a fifth child of his sister Rebecca[3] Thacher by her husband Richard Sommers.

John[2] Thacher and Rebecca his wife and his son Peter[3] Thacher were buried under the porch beneath the tower of St. Barnabas' Church, Queen Camel, where a blue marble slab (now partly covered by the inner doors of

the church) marks their resting place, which slab is thus inscribed, with an ornamental border, hour glass and cherubs in upper corners:

"Here lyeth the bodi of John Thacher who was buried the 25th day of February Ano Dom 1653"	"Here lyeth also Rebecca the wife of John Thacher who was buryed the 11th day of December Ano Dom 1662"	"Here also lyeth the body of Peter sonne of John Thacher who was buried December the 9 Ano Dom 1669"

The mention of Cousins, in the will of Rebecca Thacher (widow of John[2] Thacher) whose names were respectively Parsons and Martin, suggests that possibly the maiden surname of Rebecca Thacher was either Parsons or Martin; the cousins named being the children of her uncles of the name of Parsons or Martin, one of whom may have been her paternal uncle. This, however, is mere conjecture.

5 GILES[2] THACHER, (Rev. Peter[1] Thacher of Queen Camel)
1 born at Queen Camel, _____, 1592; died at Queen Camel August ____, 1602; buried at Queen Camel, August 3, 1602; presumably in St. Barnabas Church; record of his burial is to be seen in the Diocesan transcript of the Parish Register at Wells, Somerset, England, as follows: "1602, Giles son of Peter Thacher was buried on the 3rd day of August, 1602".

No issue

6 THOMAS[2] THACHER, (Rev. Peter[1] Thacher of Queen Camel)
1 born at Queen Camel, date_____; died at Queen Camel, August ___, 1650; buried at Queen Camel, August 24th, 1650; (see St. Barnabas Church Register); married first at _____; date _____; to Alice_____; she was born at _____; date_____; died at Queen Camel, March ___, 1620-1; and was buried at Queen Camel the "last day of March" 1620-1. Her parentage being unknown. He married second at Queen Camel, September 24th, 1621, to Marie Lokier, who was born at _____; date _____; she died at Queen Camel between December 24th, 1668, and April 28th, 1669. Her parentage is unknown.

Children: 5 (Thacher) 3 sons and 2 daughters; all probably by second wife, and all probably born in Queen Camel.

* THOMAS[3] born at _____; date_____; resided at Queen Camel in 1648, died at _____; date _____; married at Sherborne, Dorset County, England, February 25th, 1648 (See Volume 1 Sherborne Register) to Joane Smith (widow) whose parentage is unknown. *Identity 24, Yarmouth Branch Genealogy

He was executor and residuary legatee of his mother's will dated December 24, 1668.

Children: 3 (Thacher) daughters:

MARY, baptized at Sherborne, Dorset County, January 16th, 1649.

JANE, baptized at Sherborne, Dorset County, July 6th, 1652.

AGNES.

In the Registry of Probate at Wells, Somerset County, England, we find a will recorded of which the following is an abstract, viz: —

"Joane Thatcher of Sherborne, Dorset County, England,

widow, will dated December 27th, 1689; proved at Wells, February 11th, 1694. Mentions daughter Mary of John Jeffrey of Sherborne &40. Mentions daughter Joane, wife of John Higgins of Wells, buttonmaker. Granddaughter Mary Higgins, best bed and its furniture at 21 years of age. Grandson Samuel Smith. Granddaughter Mary Smith. Daughter Jane, wife of Francis King of Sherborne, maltster, to be Residuary Legatee and Executrix."

Joane Thacher, wife of Thomas[3] Thacher, was a widow named Smith when he married her February 25, 1648, at Shereborne; therefore, the above will looks as if it were her will for the following reasons. The daughter Mary, wife of John Jeffrey, might well be the daughter Mary Thacher, baptized at Dorset, January 16th, 1649. The daughter Joane, wife of John Higgins, might also be a daughter by her first marriage to _____Smith. The mention of her grandson Samuel Smith, suggests the fact of her having had a son _____Smith, by her first marriage to _____Smith. Her daughter Jane, wife of Francis King of Sherborne, malster, might also be the daughter Jane Thacher, baptized at Sherborne, July 6th, 1652. The non-mention of her daughter Agnes Thacher, suggests her death previous to December 27th, 1689, either not married or without issue. This is, however, a suggested possibility, but it looks probable.

*PETER[3] born at _____; date_____; died at _____; date_____; he resided probably at Queen Camel, married at _____; date_____; to _____whose parentage is unknown.

Children: 2 (Thacher) daughters.

MARY, Mentioned in her grand-mother's will December 24th, 1668.

ANNE, mentioned in her grand-mother's will December 24th, 1668.

* WILLIAM[3] born at Queen Camel, May ___, 1629 (see *Identities 25-26, Yarmouth Branch Genealogy

Diocesan transcript of Queen Camel Register). As he is not mentioned in his mother's will it is to be inferred that he died previous to December 24th 1668, either unmarried or without issue.

* ANNE[3] born at _____; date_____; died at _____; date_____; married Richard Nowell.

Children: 1(Nowell) daughter. Mary, mentioned in her grandmother's will December 24th, 1668.

* MARY[3] born at _____; date_____; died at _____; date_____; married at Queen Camel, November 20th, 1648, to William Stevens.

Children: 3 (Stevens) daughters, and others, names, and sex not mentioned.

MARY, mentioned in her grandmother's will December 24th, 1668.

ANNE, mentioned in her grandmother's will December 24th, 1668.

JANE, mentioned in her grandmother's will December 24th, 1668.

Thomas[2] Thacher died intestate in August 1650; administration on his estate was granted unto his widow, Marie Thatcher of Queen Camel, Somerset County, England, on November 7th, 1650. (See Prerogative Court of Canterbury, Administration Book "A" folio 162.)

*Identities 27-28, Yarmouth Branch Genealogy

The will of Mary Thacher (widow of Thomas[2]) is filed in the Arch Deaconry Court at Wells, Somerset County, England, and the following is a correct abstract thereof, viz:—

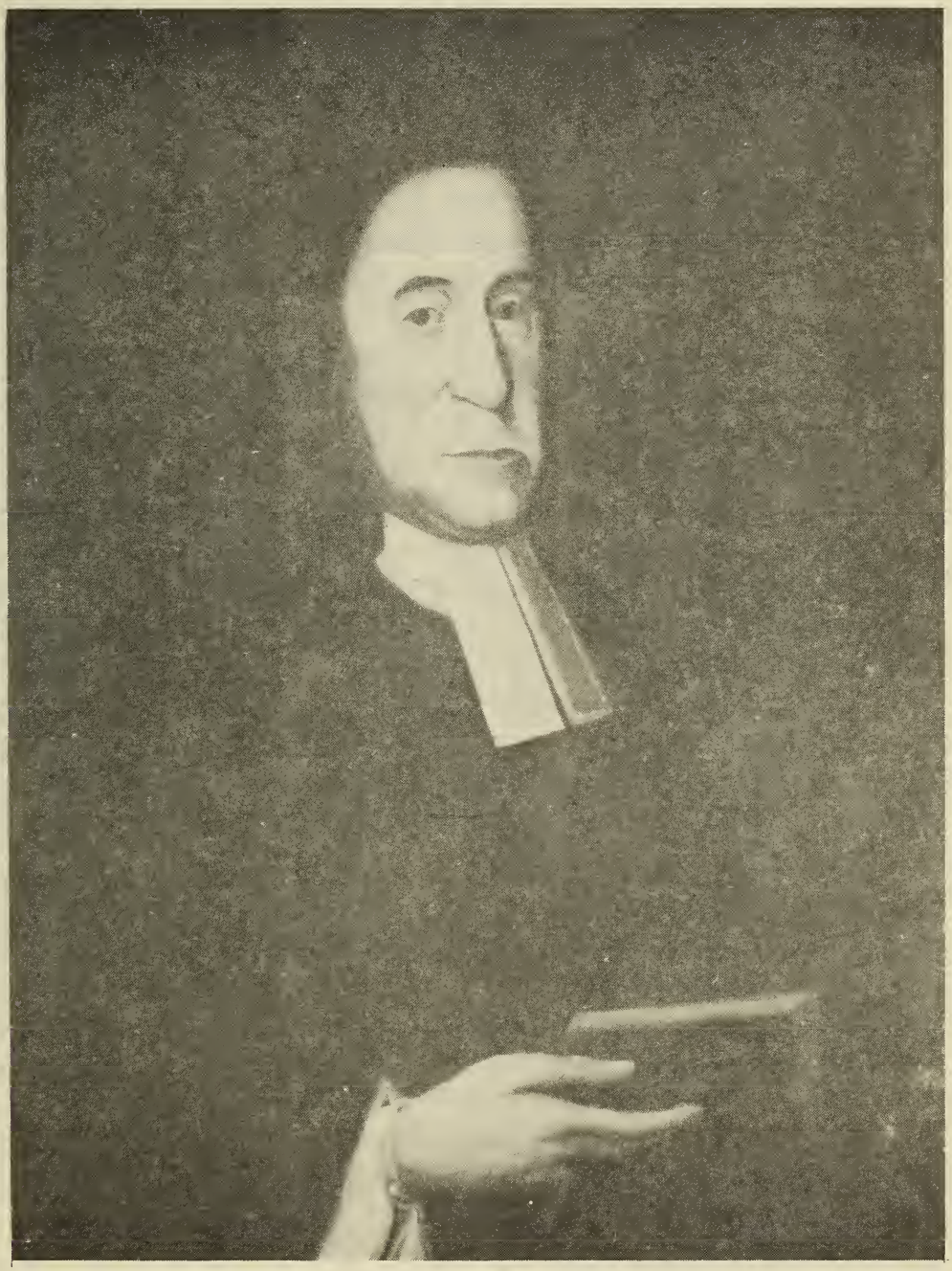
"Mary Thatcher of Queen Cammel in the County of Somerset, a widow. To Peter Thatcher my son the furnace in my present house at Camel, the chest, the bedstead in the hall with the bed-holder and pillow thereto belonging and the table board and form in the hall. Unto his wife, my best green apron. To Mary and Anne, his two daughters one pewter dish apiece. Unto my son Thomas Thatcher, my best brass pan, my bedstead in the middle chamber, my carpet and one coffer which was his father's. Unto his wife my two best napkinx. Unto their daughters Mary, Jane, and Agnes, one pewter platter apiece 'of the best,' and one table napkin apiece. Unto my daughter, Anne Nowell, the sum of &40, which is now in John Martine's hands of Cammell; also to her my little brass pan, my little brass kettle, one beer barrel, my box, one tyneing flagon, my best holland apron, my best hat, my best whittle, my riding coat, two petticoats, and the halfen deale of all my linen not otherwise particularly mentioned. Unto Richard Nowell, my son-in-law, my sitting trow. Unto Mary, his daughter, one pewter dish.

Unto my daughter, Mary Stevens, forty pounds; twenty pounds thereof being now in my son Peter's hands, and the other twenty pounds in my son Thomas, his hands; to be paid unto her to and for her use at such times as my well beloved friends William Barton of Puddimore, Jasper Batt of Streate, and John Anderdon of Bridgewater, or any two of them, or the survivor of them shall judge meet. And that my son Thomas Thatcher, my executor hereafter named shall yield and pay unto his sister Mary Stevens, yearly the interest of the monies remaining in his hands. And if any part of the said sum of forty pounds remain in my executor's hands unpaid to my said daughter Mary Stevens in her life time, my will is that such remainder shall be divided amongst her children according to their necessity or more or less to the one or the other as those my friends aforenamed or either of them, then living shall also judge meet. And my desire further is that the first

twenty pounds above mentioned in his brother Peter's hands be laid out for his estate in my house and backside in Camel, and Mary's life put therein, if they can so agree, as I hope they will, that she may have a habitation to dwell in while she lives. And that my son Thomas will exchange his right in the said house and backside after his brother Peter, for Mary's right in the other small house in Cammel which she hath therein after her brother Thomas. And I hope they will also agree according to my desire. I give unto my daughter two second brass pans, and after her decease to remain to her two daughters, Mary and Ann Stevens. I give unto my said daughter, Mary, two pewter candlesticks, one beer barrel, my best petticoat, and waistcoat, and theother'halpen deale of my linen undisposed of. I give unto her daughter Mary Stevens my holland pillowcase, my dowlas, apron, and my serge petticoat. Unto Jane Stevens, her sister, my frock; and to each of the rest of William Stevens, his children, one implement of household stuff apiece of what is not before given, as my son Thomas sees meet, as a small manifestation of my love to them. All the rest of my goods and chattels not before given. I give and bequeath unto my son Thomas Thatcher, whom I make and ordain to be the sole and only executor of this my last will and testament. Dated the XXiiij day of December 1668—MDCLXViii.

The Mark of M(seal)
Mary Thacher
Signed, sealed and published to be my last will in the presence of
(the mark of) Thomas Parrar.
(sgd) Robert Chaffey.
(the mark of) John Turner.
Proved April 28, 1669.
Value of inventory &88 2sh 4d. Arch Deaconry Court of Wells."

This Mary Thacher (widow of Thomas[2] Thacher) was the witness Marie Thacher of the will of her brother-in-law John[2] Thacher dated February 21st, 1653.



Rev. Thomas[3] Thacher
1620-1678

9 Rev. Thomas[3] Thacher (Rev. Peter[2], Rev. Peter[1]) was born
2 May 1, 1620, at Milton Clevedon, Somersetshire, England; he was baptized at Parrish Church, Sarum (Salisbury), England in 1622; he resided at Milton Clevedon (1622) and Salisbury (1635), England, Ipswich (1635), Scituate (1643), Weymouth (1644), and Boston (1667-1678), Massachusetts; he was a minister and Dr. of medicine; he died at Boston, Mass., October 15, 1678; he was buried at Boston in the Kings Chapel cemetery, in the tomb of Jacob Sheaffe. Thomas[3] Thacher was married at Duxbury, Massachusetts (Thacher's Thacher Farm), by Rev. _____, of the _____church, on May 11, 1643, to Elizabeth (Partridge) Kemp of Duxbury, Massachusetts. She was born at Salton (near Dover) Kent, England, on _____ (about the same time as Thomas[3]); she died at Weymouth, Mass., June 2, 1664, and was buried in the _____cemetery at Duxbury, Mass. Her place of residence before marriage was Duxbury, Mass. She was the youngest daughter of Rev. Ralph Partridge of Salton, Kent, England, by his wife Patience _____ Partridge who resided at Salton, Kent, England. Rev. Ralph Partridge was born at _____, England, on _____; he died at Duxbury, Mass., on May _____, 1658, and was buried at Duxbury, Mass., in the _____cemetery; Rev. Ralph Partridge's will dated September 29, 1655, was proved May 4, 1658, a few days after his death; his wife Patience was born at _____, England, on _____; she died at _____, on _____; and is buried at _____, in the _____cemetery. Rev. Ralph Partridge and Patience _____, were married at _____, England on _____. Rev. Partridge came to America in 1636 from Salton, England, where he had preached many years. His daughter Elizabeth came with him. They were in Boston, Mass., November 17, 1636. In 1637, Rev. Partridge was installed as the first minister of Duxbury, Massachusetts.

Children: 4 (Thacher) 3 sons, 1 daughter and 1 stepdaughter Patience Kemp.

THOMAS[4] 10
born _____, 1644, at Weymouth, Norfolk County, Massachusetts; died April 2, 1686; married Mary Savage.

RALPH or RODOLPHUS[4] 12
born_____, 1648, at Weymouth, Norfolk County, Massachusetts; died July 26, 1733, at Groton, Connecticut; married Ruth Partridge.

PETER[4] 11
born July 18, 1651, at Salem, Essex County, Massachusetts, died December 27, 1727, at Milton, Norfolk County, Massachusetts; married first Theodora Oxenbridge, married second Susannah (Wilkins) Bailey, married third Elizabeth (Thacher) Gee.

ELIZABETH[4] 14
born_____, at_____,
died June 11, 1678 at Boston, Massachusetts; married first Captain Nathaniel Davenport, married second Samuel Davis.
Patience Kemp, was a daughter of William Kemp, Elizabeth Partridge's first husband. William Kemp died previous to September 23, 1641; he came to America on the ship "James" which left England on April 5, 1635. This was the same boat that brought Anthony[2] Thacher and his nephew Thomas[3] Thacher to America. William Kemp settled in Duxbury, Massachusetts, and was proposed a Freeman March 5, 1638.9. William Kemp and Elizabeth Partridge were married at Duxbury on _____. After William Kemp's death in 1641, an inventory of his property was taken on September 23, 1641, and it was granted to Elizabeth (Partridge) Kemp on November 2, 1641. Patience Kemp named after her grandmother, was born at _____, on _____, previous to _____ 1641, the date of her father's death. Patience died October 29, 1676?; she married Samuel Seabury on November 16, 1660, at Weymouth, Massachusetts. Samuel Seabury, son of John Seabury (died before 1622), and Grace _____Seabury, was born December 10, 1640, at Boston, Massachusetts; he moved to Duxbury, Mass. and was a physician there on November 16, 1660; he died August 5, 1681.

Plymouth Colonial Records indicate: Grant of land to Samuel Seabury, son-in-law of William Kemp --- Will of Rev. Ralph Partridge, Reg. Vol. 47 p. 279 --- History of Milton, Mass. p. 279 Seabury-Winsoms, Duxbury p. 305.

Samuel Seabury married second Martha Pabodie April 4, 1677.

Plymouth, Colony Records: William Kemp Vol. I, Vol. II, p. 27, 37, Vol. V, p. 150, Vol. VI, p. 91, 92, 93, Vol XII, p. 56, 57, 66, 80.

Rev. Thomas[3] Thacher married a second time at Boston, Massachusetts, on _____, about 1665, to Margaret (Webb) Sheaffe of Boston. She was born at Salisbury, Wilts Co., England, on _____, baptized September 25, 1625, at St. Edmunds Church, Kent Co., England; she died at Boston, on February 23, 1693, aged 68, and was buried in the Kings Chapel burying ground in Boston. Her place of residence before marriage was Boston, Massachusetts. She was the only daughter of Henry Webb a wealthy merchant of Boston, by his wife Dousabell (Smith) Webb who resided at Boston. Henry Webb was born at _____, England on _____; he died at _____, _____, on September 7, 1660, and is buried at _____, in the _____cemetery; his wife Dousabell was born at _____, England, on _____; she died at _____, on February 28, 1659, and is buried at _____, in the _____cemetery. Henry Webb and Dousabell Smith were married at Salisbury, England, in St. Edmunds Church, on August 11, 1633.

Children by second marriage, none.

Margaret Webb married Jacob Sheaffe of Boston, her first husband on _____, about 1642; he was born at Cranbrook, Kent Co., England, on August 4, 1616, and resided there; he came to America, Connecticut, when he was almost 23 years of age in 1639; he died March 22, 1658.9; he owned a large estate in Boston at that time. Margaret Webb, the only daughter of Henry Webb, was a wealthy heiress of Boston. In Kings Chapel burying ground, tomb of Jacob Sheaffe, the following inscriptions have been noted: "Here lyeth interned the body of Jacob Sheaffe of Boston who for some time lived at Cranbrook, in Kent Co., in Old England. He deceased the 22 Mar. 1658, aged 42 years." (The monument to Jacob Sheaffe is a table in Kings Chapel churchyard in Boston.)

"Here lyeth interned the body of Mrs. Margaret Thacher former wife of Mr. Jacob Sheaffe, and late ye wife of Rev. Thomas Thacher, Aetatis 68. About 23 Feb. 1693."

Rev. Thomas[3] Thacher was born on May 1, 1620, at Milton Clevedon, Somerset County, England. His father Rev. Peter[2] Thacher (1587.8-1640.1) was a priest of the church of England

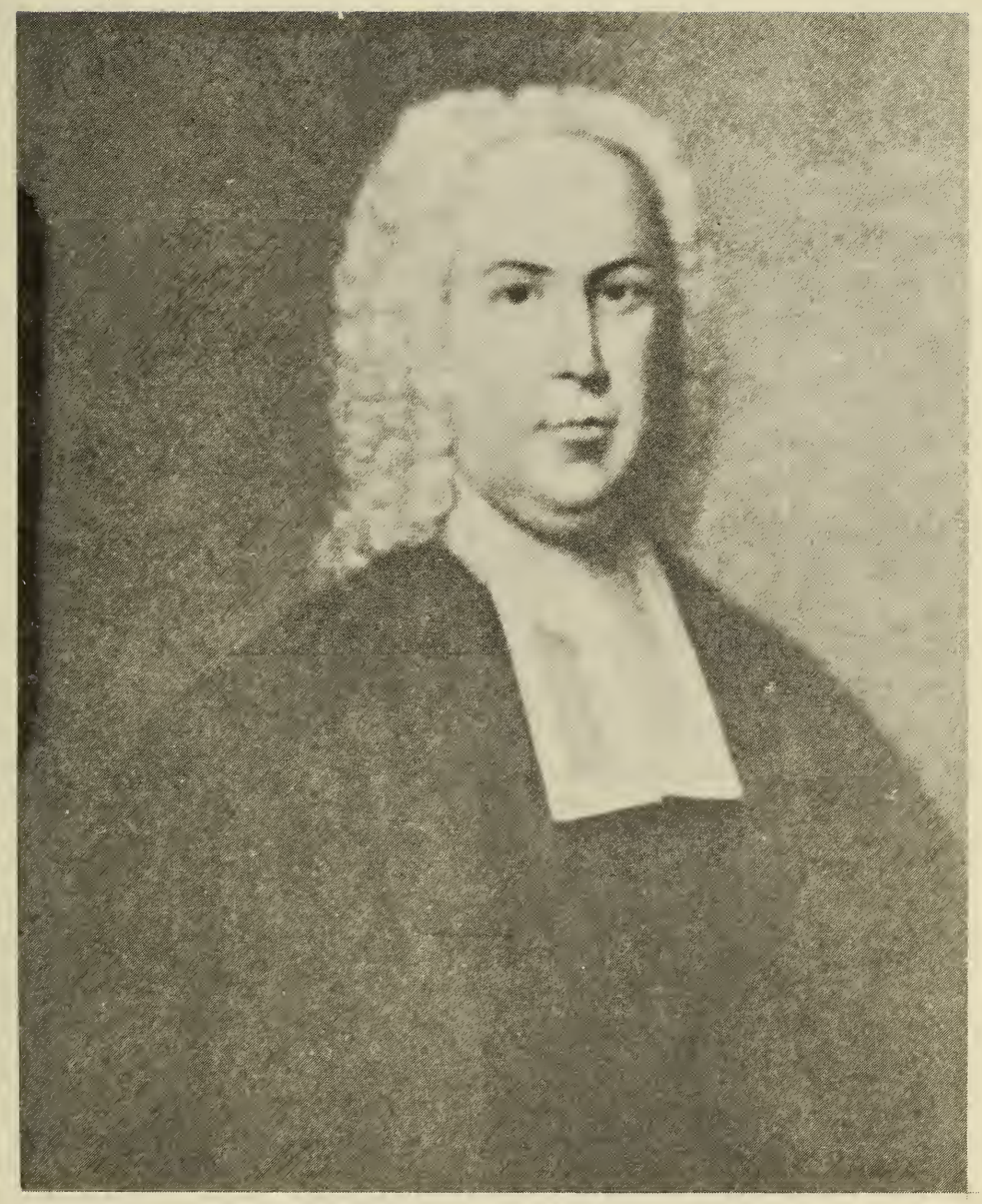
and lived at Queen Camel until 1603; at Oxford until about 1616, where he became a fellow of Corpus Christi College; at Milton Clevedon, Somerset, where he was Vicar of St. James Church until 1623. He then removed to Salisbury where he became Rector of St. Edmunds Parrish Church in Salisbury. Rev. Peter[2] Thacher died at Salisbury on February 16, 1640.1. Thomas[3] Thacher's youth, from age three, was spent at the cathedral town of Salisbury. There his father became Rector of St. Edmunds Church, and as son Thomas[3] walked those narrow streets, bystanders pointed him out for his piety, and said: "There goes a Puritan." Thomas[3] received his grammer school education at home where he appeared to have imbibe true puritan principles, and as his father intended that his education should have been completed at the University, either at Cambridge or Oxford, but Thomas disgusted with the prevailing ecclesiastical tyranny was induced to decline the proposals of his father, and crossed the Atlantic, that he might enjoy liberty of conscience in the wilds of New England. To this determination his parents readily consented, as they themselves intended to have followed him. But this was prevented by the death of his mother Anne (_____) Thacher on March 23rd (about) 1634. She was buried at Salisbury, England, March 26th, 1634, from St. Edmunds Church, probably in the churchyard. At this early age of 15, Thomas[3] Thacher, an enterprising young puritan embarked in company with his uncle Anthony[2] Thacher (1588.9-1667) from Southamton, England, on the ship "James" of London. They sailed April 5th, 1635, and arrived in New England, on June 4th, 1635, after 61 days on the high seas.

Shortly after their arrival in New England they had occasion to pass from Ipswich to Marblehead, Mass., as Anthony's cousin Rev. Joseph Avery was invited to Marblehead to be their pastor in due time. There being no church there yet, but a town appointed to set up the trade of fishing. Anthony[2] Thacher with his second wife Elizabeth (Jones) Thacher, his four children by his first wife, William[3], Edith[3], Peter[3], and Mary[3], and possibly his servant Peter Higdon, his cousin Rev. Avery and his family of eleven in all, one Mr. William Elliot some time of Sarum, England, and four mariners, embarked at Ipswich, August 11, 1635, on board a bark (a ship with three masts) belonging to Mr. Allerton, of Plymouth. Anthony[2]

Thacher's second wife whom he had married about six weeks before leaving England, was the sister of Richard Jones of Dinder, England, who came to America in March of 1635, sailing from Wainmouth, England, March 20th, 1635, and who settled in Dorchester, Mass., Anthony[2] Thacher's youngest son Benjamin[3] who was born April 13, 1634 was left behind in England in charge of his brother Rev. Peter[2] Thacher. Benjamin[3] who must have been sickly died young on September 1st, 1639. Anthony's first wife died in 1634, she was buried on July 26th, 1634.

On the morning of August 12th, 1635, the group set sail for Marblehead. But on August 14th about ten at night they were overtaken by a tremendous tempest in the night and shipwrecked, and 21 out of the 23 persons on board were drowned on August 15th, 1635. Anthony[2] Thacher and his second wife Elizabeth were the only persons preserved from shipwreck having reached an island off Cape Ann subsequently called Thacher Island. It was granted to Anthony[2] Thacher on January 9, 1636.7, by the Massachusetts General Court held at Boston, as his proper inheritance.

Thomas[3] Thacher had such a strong and sad impression upon his mind, says Dr. Cotton Mather, about the issue of the voyage that he with another decided to go by land, and so escaped perishing with some of his pious and precious friends by sea. This journey overland was a hazardous one, it being through an unsettled wilderness, and full of Indians. Being thus providentially preserved, young Thomas[3] Thacher later became an inmate in the family of Rev. Charles Chauncey Rev. Chauncey left England late in 1637 and arrived at Plymouth, Mass., late in May 1638, and after a six months voyage, and stayed there three years. He was elected pastor of Scituate, Mass., Congregational Church in 1641 and subsequently became president of Harvard College. He was elected to this office on November 29, 1654. Under the tuition of that eminent scholar and pastor, Thomas[3] Thacher studied Theology and Medicine. He completed his education and was thus prepared for the duties of the ministry. He later became engaged in Hebrew Lexican at Newton, Massachusetts. "His good sense" says Savage in his curiously abbreviated words, "united with a general acquaintance in science of that day, acquired for him great reputation as a physician,



Rev. Charles Chauncey
Congregational Church,
Scituate, Massachusetts 1641
President Harvard College 1654

and to complete his honors, Mather who always loves an exaggera makes him compose a Hebrew Lexican, so compress that within one sheet of paper, he had every considerable word of the language!" Savages Gen. Dic.

Thomas[3] Thacher was not long an idle Theology candidate. Such was his pious deportment, and so manifest his qualifications for a Gospel teacher, that he was soon invited to become the pastor of the First Church (Congregational) at Weymouth, Mass. where he was ordained January 2, 1644. He lived and preached here for twenty years. In his ministerial labors he was most faithful and effectionate, and among his excellencies was a peculiar spirit of prayer. He was remarkable for the copious, fluent and fervent manner of performing that sacred exercise.

Thomas[3] also acquired a knowledge of Medicine and united the practice of that profession with his ecclesiastical vocation in which he was greatly useful. He was a physician at Weymouth, Mass., contemporary with Dr. Byram for seventeen years. In May of 1645, Thomas[3] Thacher was made a freeman of Massachusetts Colony by the General Court of Mass.

Thomas[3] Thacher married Elizabeth (Partridge) Kemp on May 11, 1643 at Duxbury, Massachusetts. Eliza was the youngest daughter of Rev. Ralph Partridge, the first minister of Duxbury, Massachusetts, who, among other pious ministers was, to use his own expression, "hunted like a partridge on the mountain" and driven from his native soil in England to seek asylum in America, a land of religious freedom.

Rev. Ralph Partridge, in his early life was a clergyman of the Church of England and preached for many years in Salton (near Dover), Kent, England. This was learned from land and conveyance of land by John Marshall of Lenham, England, November 1631. John Marshall married Mary Partridge in England. Rev. Partridge was later one of the most distinguished ministers in New England. Youngs Chronicle of the Pilgrims says "Ralph Partridge was a gracious man of great abilities who arrived at Boston, Massachusetts, on November 17, 1636, in company with the blessed Nathaniel Royers." Rev. Partridge was a member of the Cambridge,

Massachusetts, synod of 1647 and was associated with Cotton and Mather (Youngs Chronicle of the Pilgrims) in drawing up the platform of church government and discipline.
Rev. Partridge was installed as the first minister of Duxbury, Massachusetts in 1637 and continued there in the ministry till his death at an advanced age in 1658.
Rev. Partridge left his wife Patience and two daughters Mary who married John Marshall in England, and Elizabeth who married Rev. Thomas[3] Thacher in Duxbury, Massachusetts as her second husband. Her first husband William Kemp died in 1641. Dr. Cotton Mather says "Elizabeth Partridge Thacher was a person of most amiable temper, and pious, and prudent and every way worthy of the man to whom she was a glory."

Rev. Ralph Partridge (Duxbury) Will dated September 29, 1655, was proved May 4, 1658, a few days after his death, on the oath of Mr. William Collier. Noted in his Will were:

Elizabeth Thacher - Daughter of Rev. Ralph Partridge.
Ralph Thacher - Elizabeth Thacher's second son.
Patience Kemp - Elizabeth Thacher's eldest daughter by her first husband William Kemp.
Peter Thacher - Elizabeth Thacher's youngest son.
Thomas Thacher - Elizabeth Thacher's husband.
Mary Marshall - Eldest daughter of Rev. Ralph Partridge.
John Marshall - Husband of Mary Marshall.
Robert Marshall - Eldest son of Mary Marshall.
William Brett -
Joseph Prior - Man-servant.
Anna Rainer - Maid-servant.
Elizabeth Tidge - Rev. Ralph Partridge's sister.
The Will was signed by William Collier, John Alden, Christopher Wadsmuth, Constans Southworth.

To his daughter Elizabeth he gave all his landed estate in New England and after her decease to her second son Ralph Thacher, except one parcel of land "at Hicks lies necke" which he bought of Mr. Hicks of Plymouth, Mass., and another lot of 10 acres which he gave to her eldest daughter Patience Kemp and to her youngest son Peter Thacher the part of lands which were purchased of Ussamaqueen, called the New Plantation. To his daughter Elizabeth Thacher he also

gave his old home in England, and his library of 400 volumes which later became the property of Rev. Thomas[3] Thacher. Rev. Ralph Partridge's wife died earlier at _____, on _____. Ralph Thacher was living in Duxbury as late as 1681, but afterwards settled over the church at Marthas Vineyard in 1697.

See Will of Mr. William Kemp 1641, Vol. I, folio 4, Plymouth Colony Wills and Inventories.

The New England Historic and Genealogy Register Vol. 1, p. 134 in a published list of Ministers of the Church in Boston from 1630-1842 states that Thomas[3] Thacher was graduated in England.

Thomas[3] Thacher was the first minister ordained in Weymouth, Massachusetts. He was ordained after the withdrawal of Mr. Samuel Newman who had served the Weymouth Church since 1639. With the withdrawal of Mr. Newman the perplexities of the church came to an end.

According to parrish records, it appears that the first meeting house in the town stood on "Watch House Hill" about one hundred and fifty rods north of the railroad depot in North Weymouth. The hill is now called "Burying Hill."

While in Weymouth Mr. Newman as pastor of the church was granted 24 acres of land on the west side of what is now North Street, between the North Cemetery and Pearl Street. This would, therefore, seem to have been the location of the first parsonage. There is reason to believe that he made the first record that has been preserved of the division of land among the settlers.

The church was without a pastor in 1643 as Mr. Newman left Weymouth to go with many parrishoners to settle a new place he named "Rehoboth" (meaning broadplace). There he continued as pastor until his death in 1663. Although the church was without a pastor and greatly reduced in numbers another pastor was soon found. Rev. Thomas[3] Thacher accepted their call and he was ordained and installed on January 2, 1644. Under him the church became fully established, and for the following twenty years there was peace and prosperity.

He probably purchased and lived in the parsonage left by Mr. Newman, in accordance with a custom followed for many years; that is, the town provided a parsonage and sold it to the minister, with the condition that it was to be sold back to the town if the pastor left or died without children. The town would then sell it to his successor, or provide some other house.

In the History of Weymouth Vol. 1 p. 200 & 201: First Division-List of property owners west side of town bounding upon Braintree line: (Meeting of Selectment of Weymouth, December 14, 1663) Mr. Thacher 17½ acres, 20 lots, Second Division - beginning on Braintree line: Mr. Thacher 52½ acres, 1 lot.

The meeting-house begun in 1635 or 1636 was at last completed; but it soon needed repairs, and in 1652 the townsmen were directed "to do what was necessary to make it more comfortable and prevent further decay."

The minister's salary appears to have become a leading expense of the town, and the amount and the assessing, collecting, and paying the same were the occasion of much deliberation and action in town meetings. At a meeting in 1657, a committee of twenty men was "directed and empowered by the town to take care about Mr. Thacher's Mayntenance that it be payde both in time and kind according to our agreement," and "in case any shall neglect or refuse to discharge their duty therein, to put forth their power to recover same according to law."

Rev. Thomas[3] Thacher during his pastorate at the Weymouth Congregational Church was a member of the Synod which met at Boston, March 10, 1662. He was 42 years old then and had been in the service of the church for eighteen years.

The town of Weymouth* is, next to Plymouth, the oldest English settlement in Mass. It has a rich and in some respects, a unique history, interesting alike to its own people and to the scholars of the country, and the want of its record has been long felt and deplored. Its early settlers were numerous, men of character and enterprise, while its emigrants soon found their way into other sections, where their descendants are now found in large numbers scattered from the shores of the Atlantic to the Pacific, and from the English Provinces on the north to the Mexican-Gulf on the south.

* Gilbert Nash 1622-1884

It is highly probable that, previous to 1620, there were temporary camps upon the territory now Weymouth, formed by the fisherman and traders who visited the New England coast to carry on with bitter facilities their traffic with the natives. Here seems to have been an important rendezvous forthe Indians, and there are traces now remaining of several of their settlements upon the shores of the bay. Here, also, centre the old Indian trails leading from the territories at the South, now covered by Plymouth Bristol, and Norfolk Counties. It was a point easily accessible by sea and land and thus of great value for this purpose.

It was not, however, until the settlement at Plymouth was begun that any attempt at actual occupation was made and real possession taken. That enterprise, so feeble and of so little promise, crystallized into practical purpose the thought that perhaps had lain undeveloped in the minds of many; and Thomas Weston, a well-known and prominent merchant of London, who had been the agent of the Pilgrims in their negotiations with the Plymouth Colony, and who, on account of some trouble with his associates in business, had broken off his connection with them, undertook the establishment of a colony upon his own account which should, in a better location combine all the advantages of the Plymouth Colony without its drawbacks. Weston failed in 1622 and 1623.

Capt. Robert Gorges an adventurer son of Sir Fernando Gorges, possessor of a patent, covering, by an elastic rendering of terms, the territory about the bay known as Boston Harbor, recognizing the advantages of its position, and believing, also, in the certain success of a trading colony, prepared an expedition having the same end in view. In the summer and early autumn of 1623, the company took up its residence upon or near the recently deserted site of Weston's settlement. It was simply a trading colony, and all the elements composing it were intended but to promote the acquisition of wealth to its proprietors; the real basis of a permanent colony was lacking. There was no common bond, save that of money, to bind its members together; when the hardships of a New England winter came upon them, and the profits of the enterprise did not flow in to realize their anticipations, there was nothing to sustain their courage, which soon gave away, and they were scattered, and Wessaguscus remained almost

as before. A few of the more resolute and possibly desperate, remained behind, retaining possession of the ground and such remnants of political and religious or ecclesiastical power as had survived the wreck. These were added to from year to year by the slow process of emigration, the tide of which was just beginning to set its feeble course towards these shores. It was some ten or a dozen years before the settlement became a power in the colony of sufficient consequence to attract the notice of authority of its neighbors in Plymouth and Boston, and then it had become so strong as to be difficult to manage.

When the Massachusetts Bay Colony came into power with the advent of Gov. Winthrop, in 1630, and a weight of governmental authority sufficient to subdue all public opposition, a new element was introduced into the little settlement of Wessaguscus, the legal authority contending with the old spirit of resistance based upon the original grant to the Gorges Company upon which the settlement was founded. Opposition continued for several years, and it was not until a score had passed that the mixed company became fairly united and settled down into comparitive peace.

With the large body of new settlers about 1640, the gradual withdrawal of the leaders of the various conflicting elements, and the evident necessity for a strong government and combined effort, comparitive peace prevailed, and the plantation, now town of Weymouth, entered upon a second historical era which continued, with but few important interruptions, for a century and a half.

The disturbed and conflicting state of affairs during the first twenty years of the settlement fully accounts for the absence of records during that time, and until the settlement of Rev. Thomas Thacher in 1644; but why there should be none for the century following until the settlement of Rev. William Smith, it is not so easy to say.

It was the early custom, and one which is still continued in many of the smaller churches for the minister to act as clerk, and sole custodian of all records and papers of the church. Accountable to no one, he could enter what he pleased or nothing at all, and he could do this in either his public

capacity or as a private individual. In many instances the later seems to have been the method, if any the papers passed among the private property of the ministers, and upon his removal or death went into other hands, and the church was left destitute. It may well be that this was the case with the First Church in Weymouth, and that among the papers of the four pastors who preceded Rev. Mr. Smith, could they be found, there would appear much of great value to the history of Weymouth.

During the early years of the town it was very much disturbed by internal dissensions in the church. From 1635, on the arrival of Rev. Joseph Hull and his company, until 1644, upon the settlement of Rev. Thomas[3] Thacher, there was almost constant tumult and disturbance, sometimes so serious as to draw the attention of the General Court. About the years 1637 and 1638 there were no less than four claimants for the Weymouth pulpit, each with a strong party at his command; the old Gorges settlers, the later comers from Dorchester, Boston and Vicinity, and the recent Hull arrivals, while the fourth, coming with a view of harmonizing the differences, only added another element to the discord. The Episcopal element was still strong, but apparently not enough so to propose a candidate of its own views; the Puritan party, which sustained Rev. Thomas Jenner; the 1635 settlers, under the leadership of Rev. Joseph Hull, an independant, with Episcopalian antecedant and a strong party who had invited Rev. Robert Lenthal, who wa suspected of favoring the views of Mrs. Hutchinson. Rev. Samuel Newman was summoned to heal the breach, but he found the trouble too serious for his powers. The departure of all thes contestants, and the settlement of Rev. Thomas[3] Thacher on Jan. 2, 1644, appeared to resolve the difficulty. He remained pastor of the church for twenty years, when he removed to Boston, and was afterwards installed as the first pastor of the Third Church (Old South). Rev. Thomas[3] Thacher was the first minister ordained in Weymouth, all of his predecessors having received their ordination in England. He had an excellent reputation as a preacher, and was also an able physician, a man of talent and education. Under his ministrations the people, by whom he was beloved and revered, enjoyed a long period of rest and prosperity, very pleasant after the vexations of the previous years.

During the pastorate of Mr. Thacher the old meeting-house, which stood upon Burying Hill, on the westerly side of the present highway, and nearly opposite the site of the soldiers' monument, had become so much in need of repairs that the townsmen, Dec. 14, 1652, were directed "to do what was necessary to make it more comfortable, and prevent any further decay." In the early days of the town, until it was divided in 1723 into two precincts, it constituted one precinct, and all parish business was transacted in town meeting. The minister was hired and his maintenance provided by the town; and as it possessed at this time no parsonage, the minister provided his own dwelling, which, upon his leaving was purchased by the town and sold to his suceessor with the condition that should he leave or die without children, the town should have the privilege of buying the property.

Mr. Thacher was followed in the ministry of Weymouth by Rev. Samuel Torrey, who was ordained Feb. 14, 1665. Rev. Emerson Davis says he preached there from 1656, as colleague of Mr. Thacher. He was certainly there Nov. 28, 1664.

Mr. Torrey remained pastor of the church of Weymouth until his death April 21, 1707, a period of over forty-two years.

After the death of Mr. Torrey a call was given to Mr. Peter[5] Thacher of Boston, a grandson of Rev. Thomas[3] Thacher, the former minister, at a salary of &70 and a "convenient settlement." It was a custom of those days to grant the minister upon his settlement a certain sum to pay his expense of removal or "setting up housekeeping," equal usually to one or more years' salary. This did not appear to be quite satisfactory, and the sum was increased ten pounds, with his firewood added. This call was accepted and Mr. Thacher was ordained Nov. 26, 1707. He was a popular preacher, and very highly esteemed by his people, among whom he lived in great harmony until 1718, when a prospect of a call to Boston introduced a disturbing element, in consequence of which he was dismissed, and afterwards settled, as a colleague of Rev. Mr. Webb, over the North Church Boston. He was a graduate of Harvard of 1696. During the ministry of Mr. Thacher the town purchased a parsonage for the minister from Zachariah Bicknell, which has been a permanent establishment in the parrish since that time.

There were sixteen ministers of the First Church of Weymouth, of which Rev. Thomas[3] Thacher was the seventh and his grandson Rev. Peter[5] Thacher was the nineth. Sketches of all sixteen ministers can be found in the "Historical Sketch of the Town of Weymouth," Massachusetts from 1622 to 1884 compiled by Gilbert Nash.

Rev. Thomas[3] Thacher was the son of Rev. Peter[2] Thacher, rector of St. Edmunds, Salisbury, County, Wilts, England, born May 1, 1620, before his father was inducted into office. The family was probably originally from Somersetshire. He came to America in the ship "James" from Southhampton, landing in New England, June 4, 1635, with his uncle Anthony[2] Thacher. He made his preparatory studies with Rev. Charles Chauncey, of Scituate, Massachusetts, who was subsequently president of Harvard College.

Rev. Thomas[3] Thacher was ordained as pastor over the church of Weymouth, Jan. 2, 1644.5, where he remained for twenty years, when he removed to Boston, Massachusetts, and was installed Feb. 16, 1670, as the first pastor of the Third Church (the Old South Church) in which position he remained until his death, Oct. 15, 1678. He was one of the most eminent scholars of his day, and, according to President Stiles the best Arabic scholar in the country, a faithful pastor, and an interesting preacher. He was also a skillful physician; the author of a paper called "A Guide in the Small Pox and Measles," the first medical publication issued in this country. "He was a man of prayer and an exemplary ministerial character," but particularly opposed to the Quakers; and whenever he found any of their books among his people he was careful to take possession of them. He married, first, May 1[1] 1643, Elizabeth, youngest daugher of Rev. Ralph Partridge of Duxbury, Mass., by whom he had: Thomas (1644), Ralph or Rodolphus (1648), Peter (born in Salem), baptized July 20, 1651 (graduate of Harvard College, 1671), and Elizabeth, who married, first Nathaniel Davenport, the gallant captain kille[d] in the Narragansett fight, Dec. 19, 1675. She afterwards married in 1677 Samuel Davis. Mrs. Elizabeth Thacher died June 2, 1664, and soon after Rev. Thomas[3] Thacher married aga[in] in 1665, to Margaret, widow of Jacob Sheaffe, of Boston, daughter of Henry Webb. Thomas[3] removed to that city from Weymouth, where he united with the First Church August 4, 166[5]

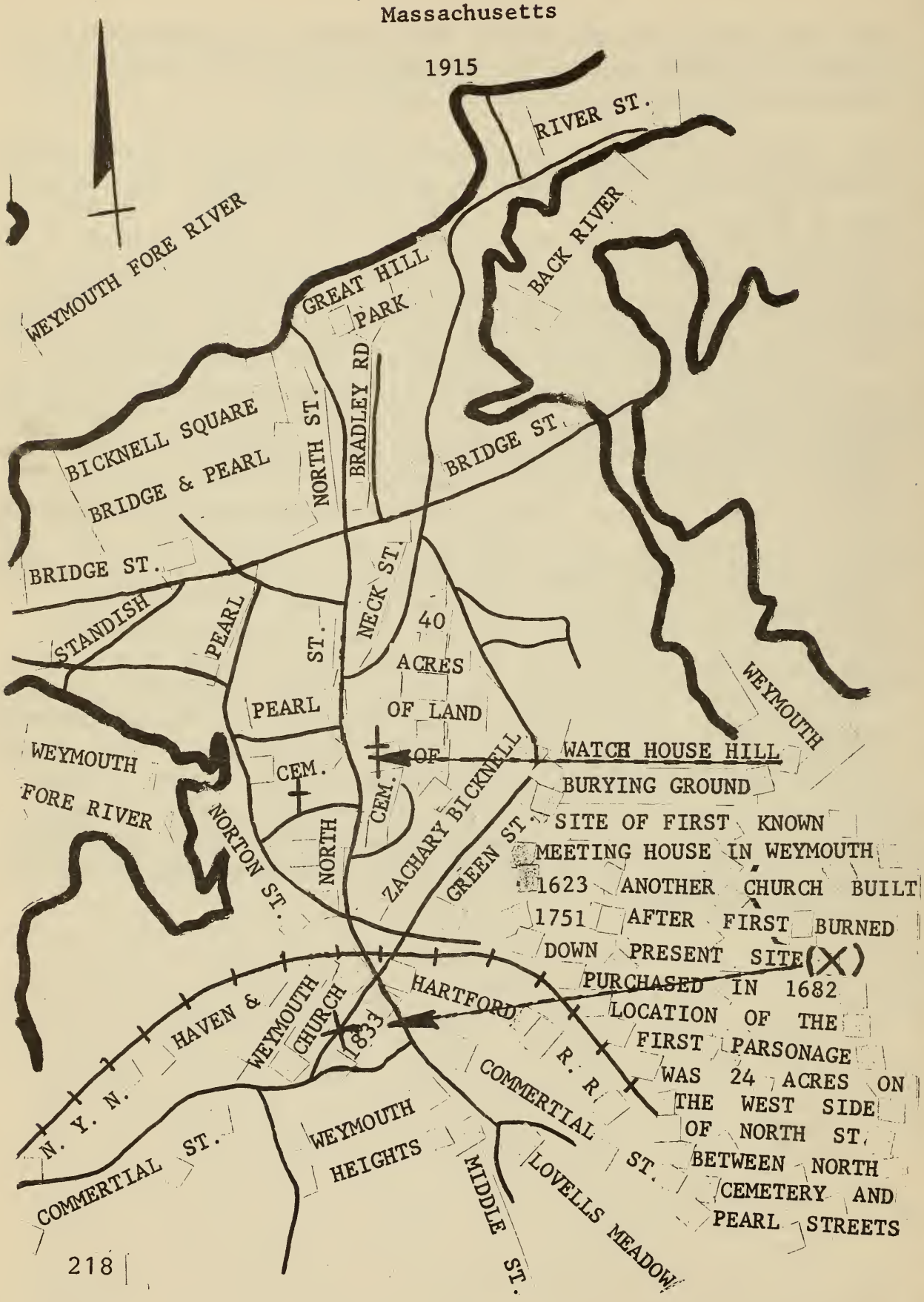
and when the Old South Church was formed, in consequence of troubles growing out of the bringing of Mr. Davenport from New Haven, he was called to be its pastor.

Rev. Peter[5] Thacher was called to the pastorate of the church of Weymouth after the death of Rev. Mr. Torrey. He was the son of Thomas[4] Thacher, Jr., and grandson of Rev. Thomas[3] Thacher, former pastor at Weymouth; born 1678; graduated at Harvard College 1696; and was ordained at Weymouth, Nov. 26, 1707. He was a man of excellent abilities and acquirements of fine personal address, and soon became very popular. For a time his ministry gave promise of great usefulness and success; but after a few years, it becoming apparent that he might become a collegue of Rev. Mr. Webb, of the North Church, Boston, the happy relations heretofore existing with his people at Weymouth became disturbed, and at the end of nearly twelve years he resigned his charge and was dismissed in 1718, although as it appears in an irregular way, for the manner of it caused much ill feeling, not only in the church at Weymouth, but also in the North Church, Boston, over which he was installed, Jan. 28, 1723, as collegue with Rev. Mr. Webb; and so was the dissatisfaction in the latter church, that a disturbance occurred at the installation which nearly prevented the service, and resulted in the withdrawal of about fifty members, who formed a new church. Rev. Peter[5] Thacher remained pastor of the North Church, Boston, until his death, Mar. 1, 1739, at the age of sixty-one, or as another account has it, sixty-three years. For a few years prior to his settlement at Weymouth, Peter[5] Thacher taught school in Hatfield, Mass.

WEYMOUTH

Massachusetts

1915



Weymouth Congregational Church
Massachusetts
Built in 1833 on Church Street about 100 yards West of North Street. The Original Meeting-House was located on Burying Hill.

1971

MINISTERS
OF THE
FIRST CHURCH OF WEYMOUTH

1. Rev. William Morrell, clergyman of the Church of England, came to New England with Capt. Robert Gorges Company with the evident intention of forming a permanent settlement, 1623.

2. Rev. Mr. Barnard, can hardly be doubted, from the fact that Rev. Thomas Prince, from whom comes the statement, was a student in the family of Rev. Samuel Torrey, who came to Weymouth in 1640, at the age of eight years, and resided there until his death in 1707. He was forty-two years minister there, and could hardly have failed to be well informed in matters concerning its early history, knowing personally, as he did, many of the Gorges Company.

3. Rev. Joseph Hull, born Somersetshire, England, in 1594; left Weymouth, Dorset, England, March 20, 1635; settled Weymouth, Mass., July 8, 1635; received grant of land there June 12, 1636, and was minister there at that time.

4. Rev. Thomas Jenner, he seems to have been in Roxbury as early as 1634-35 and was called to preach at Weymouth in 1636.

5. Rev. Robert Lenthal, came to Weymouth in 1637; removed to Newport, R. I., 1640, where he taught school, later returning to England.

6. Rev. Samuel Newman born Banbury, Oxfordshire, England, May 10, 1602, came to Weymouth in 1639 in the ship "James" removed to Rehoboth, 1644.5; he died in Rehoboth, July 5, 1663.

7. Rev. Thomas[3] Thacher, born May 1, 1620; came to America in ship "James" from Southhampton, landing in New England June 4, 1635; ordained pastor over the church in Weymouth Jan. 2, 1644.5; removed to Boston installed as the first pastor of the Third Church (the Old South Church) Feb. 16, 1670, in which position he remained until he died Oct. 15, 1678.

8. Rev. Samuel Torrey, came to Weymouth in 1640 with his family; he was born in England in 1632; studied at Harvard College, 1650; preached at Hull about 1656; ordained pastor of Weymouth Feb. 14, 1664.5, where he remained until his death April 21, 1707; (his grave is on Burying Hill on the east side of North Street and near the military memorial).

9. Rev. Peter[5] Thacher, born 1678; graduated Harvard College 1696; ordained at Weymouth Nov. 26, 1707; removed to Boston 1718.

10. Rev. Thomas Paine, born in Yarmouth Apr. 9, 1695.6, in a house brought from England; graduated Harvard College 1717; ordained Weymouth Aug. 19, 1719; dismissed Weymouth Apr. 15, 1734; he died Germantown, Quincy, Mass., May 31, 1757.

11. Rev. William Smith, born Charlestown, Mass., Jan. 29, 1706.7; graduated Harvard College 1725; ordained Weymouth Wednesday, Dec. 1734; continued as pastor until his death Sept. 17, 1783.

12. Rev. Jocob Norton, born Abington, Mass., Feb. 12, 1764; graduated Harvard College 1785; ordained Weymouth Oct. 10, 1787; dismissed July 10, 1824; Weymouth was his only pastorate; he removed to Billerica where he died Jan. 17, 1858.

13. Rev. Josiah Bent, Jr.; born Milton, Mass., Oct. 1, 1797; graduated Harvard University 1822; theological studies at Princeton Seminary after his graduation at Cambridge; ordained North Weymouth Church Oct. 13, 1824; dismissed Oct. 10, 1833; removed to Falmouth, Mass., installed pastor Feb. 5, 1834; dismissed Feb. 22, 1837; installed Amherst, Mass., Apr. 19, 1837, and remained here until his death Nov. 19, 1839.

14. Rev. John Charles Phillips; born Boston, Mass., Nov. 15, 1807; graduated Harvard College 1826; ordained North Parish Weymouth Dec. 18, 1833 and remained here about four years; installed First Congregational Church, Methuen, Mass., Dec. 26, 1839; after more than twenty years he resigned due to health 1859.0; returned to Boston and died there Dec. 5, 1878.

15. Rev. Joshua Emery, Jr., born Newburyport, Mass., August 5, 1807; graduated Amherst College 1831; ordained Orthodox Church, Fitchburg, Mass., May 13, 1835; installed First Church at Weymouth Jan. 25, 1838; relieved from active service at his own request Oct. 22, 1873; he died Apr. 24, 1882, home of his son Charles F., Kansas City, Mo., and his remains have since been removed for burial to Boxford, Mass.

16. Rev. Franklin Perry Chapin, born Gill, Franklin Co., Mass. Aug. 14, 1827; graduated Amherst College 1852, Bangor Theological Seminary 1857; ordained Congregational Church, Camden, Me., Nov. 11, 1857; installed First Church and Parish of Weymouth, Mass., Oct. 22, 1873; he died in Amherst, Mass., Jan. 22, 1868.

Rev. James Bayley was the first pastor of the Second Church in Weymouth; he was born in Roxbury, Mass., 1698; graduated Harvard College 1719; ordained at South Weymouth Sept. 26, 1723; he died Aug. 22, 1766.

Rev. Simeon Williams was the second pastor of the Second Church in Weymouth; born in Easton, Mass., 1743; graduated New Jersey College 1765; ordained South Weymouth Oct. 26, 1768, his first and only pastorate; he died May 31, 1819.

Rev. Thomas[3] Thacher after landing in New England went to Ipswich with his uncle and other friends; he prepared for his profession under the Rev. Charles Chauncy of Scitute, Mass., Rev. Chauncy was equally celebrated as a devine and a physician and Mr. Thacher received instructions in both these professions. His good sense, united with a general acquaintance with the science of the day, acquired for him a great reputation as a physician, and, to complete his honors, Mather asserts that he composed a Hebrew Lexican, so compressed that within one sheet of paper he had given every considerable word in the language.

Rev. Thomas[3] Thacher author of the first medical work ever published in this country,--a tract entitled "A Brief Guide to the Common People, in the Small-Pox and Measles," first published in Boston 1677, and a second edition in 1702.

A BRIEF RULE

To guide the Common People of

NEW-ENGLAND

How to order themselves and theirs in the

Small Pocks, or Measels.

THe *small Pox* (whose nature and cure the *Measels* follow) is a disease in the blood, endeavouring to recover a new form and state.

2. This nature attempts---1. By Separation of the impure from the pure, thrusting it out from the Veins to the Flesh.---2. By driving out the impure from the Flesh to the Skin.

3 The first Separation is done in the first four dayes by a Feaverish boyling (Ebullition) of the Blood, laying down the impurities in the Fleshy parts which kindly effected the Feaverish tumult is calmed.

4. The second Separation from the Flesh to the Skin, or *Superficies* is done through the rest of the time of the disease.

5 There are several Errors in ordering these sick ones in both these Operations of Nature which prove very dangerous and commonly deadly either by over much hastening Nature beyond its own pace, or in hindering of it from its own vigorous operation.

6 The Separation by Ebullition in the Feaverish heat is over heightned by too much Clothes, too hot a room hot *Cordials*, as *Diascordium*, *Galens powder* and such like, for hence come *Phrensies*, dangerous excessive sweats, or the flowing of the Pocks into one overspreading sore, vulgarly called the Flox.

7 The same seperation is overmuch hindred by preposterous cooling that Feaverish boyling heat, by *bloodletting*, *Glysters*, *Vomits*, *purges*, or *cooling medicines*. For though these many times hasten the coming forth of the *Pox*, yet they take away that supply which should keep them out till they are ripe, wherefore they sink in again to the deadly danger of the sick.

8. If a *Phrensie* happen, or through a *Plethore* (that is fulness of blood) the Circulation of the blood be hindred, and thereupon the whole mass of blood choaked up, then either let blood, Or see that their diet, or medicines be not altogether cooling, but let them in no wise be heating, therefore let him lye no otherwise covered in his bed then he was wont in health: His Chamber not made hot with fire if the weather be temperate, let him drink small Beer only warm'd with a Toft let him sup up thin *water-gruel*, or *water pottage* made only of Indian Flour and water, instead of *Oat-meal*: Let him eat *boild Apples*; But I would not advise at this time any medicine besides. By this means that excessive *Ebullition* (or boyling of his blood) will by degrees abate, and the Symptoms cease; If not, but the blood be so enraged that it will admit no delay, then either let blood (if Age will bear it) or else give some notably cooling medicine, or refresh him with more free Air.

9 But if the boiling of the blood be weak and dull that there is cause to fear it is not able to work a Separation as it's wont to be in such as have been let blood, or are fat, or Flegmatick or brought low by some other sickness or labour of the (*Countrey*) turning of the Reins, or some other Evacuation: In such Cases, *Cordials* must drive them out, or they must dy

10. In time of driving out the *Pocks* from the Flesh, here care must be had that the *Pustules* keep out in a right measure till they have attain'd their end without going in again, for that is deadly.

11. In this time take heed when the *Pustules* appear whilst not yet ripe, least by too much heat there arise a new *Ebullition* (or Feaverish boyling) for this troubles the driving out, or brings back the separated pares into the blood, or the Fleshy pares over heated are disabled from a right suppuration or lastly the temper of the blood and tone of the Flesh is so perverted that it cannot overcome and digest the matter driven out

12. Yet on the other hand the breaking out must not be hindred, by exposing the sick unto the cold. The degree of heat must be such as is natural agrees with the temper of the fleshy parts: That which exceeds or falls short is dangerous: Therefore the season of the year, Age of the sick, and their manner of life here require a discreet and different Consideration requiring the Counsel of an expert Physitian.

13. But if by any error a new *Ebullition* ariseth, the same art must be used to allay it as is before exprest.

14. If the *Pustles* go in and a flux of the belly follows (for else there is no such danger) then *Cordials* are to be used, yet moderate and not too often for fear of new *Ebullition*

15 If much spitting (*Ptyalisme*) follow you may hope all will go well, therefore by no means hinder it: Only with warm small Beer let their mouths be washed.

16. When the *Pustles* are dryed and fallen purge well, especially if it be in *Autumn*.

17 As soon as this disease therefore appears by its signs, let the sick abstein from flesh and Wine, and open Air, let him use small Beer warmed with a Toft for his ordinary drink, and moderately when he desires it For food use *water-gruel*, *water-pottage*, and other things having no manifest hot quality, easy of digestion boild Apples, and milk sometimes for change, but the coldness taken off. Let the use of his bed be according to the season of the year, and the multitude of the *Pocks*, or as found persons are wont. In Summer let him rise according to custome, yet so as to be defended both from heat and cold in Excess, the disease will be the sooner over and less troublesome, for being kept in bed nourisheth the Feaverish heat and makes the *Pocks* break out with a painful inflamation

18 In a colder season and breaking forth of a multitude of *Pustules*, forcing the sick to keep his bed, let him be covered according to his custome in health a moderate fire in the winter being kindled in his Chamber, morning and Evening: neither need he keep his Arms alwayes in bed, or ly still in the same place, for fear least he should sweat which is very dangerous especially to youth.

20 Before the fourth day use no medicines to drive out, nor be too strict with the sick; for by how much the more gently the *Pustules* do grow, by so much the fuller and perfecter will the Separation be.

21. On the fourth day a gentle *Cordial* may help once given.

22. From that time a small draught of warm milk (not hot) a little dy'd with *Saffron* may be given morning and evening till the *Pustules* are come to their due greatness and ripeness

23 When the *Pustules* begin to dry and crust, least the rotten vapours strike inward, which sometimes causeth sudden death; Take morning and evening some temperate *Cordial* as four or five spoonfuls of *Malago Wine* tinged with a little *Saffron*.

24. When the *Pustules* are dryd and fallen off, purge once and again, especially in the *Autumn Pocks*

25. Beware of anointing with *Oils*, *Fatts*, *Ointments*, and such defensives, for keeping the corrupted matter in the *Pustules* from drying up, by the moisture they fret deeper into the Flesh, and so make the more deep Scarrs

26. The young and lively men that are brought to a plentiful sweat in this sickness, about the eighth day the sweat stops of it self, by no means afterwards to be driven out again; the sick thereupon feels most troublesome distress and anguish, and then makes abundance of water and so dyes

Few young men and strong thus handled escape, except they fall into abundance of spitting or plentiful bleeding at the nose.

27 Signs discovering the Assault at first are beating pain in the head Forehead and temples, pain in the back, great sleepiness, shivering of the eyes, shining glimmerings seem before them itching of them also with tears flowing of themselves, itching of the Nose, short breath, dry Cough, ill seeing, heartlessness, heat redness, and Irale of pricking over the whole body, terrors in the sleep sorrow and restlessness, beating of the heart, *Urine* sometimes as in health, sometime filthy from great *Ebullition*, and all this or many of these with a Feaverish distemper.

28. Signs warning of the probable Event. If they break forth easily, quickly, and soon come to ripening, or the Symptomes be gentle, the Feaver mild, and after the breaking forth it abate: If the voice be free, and breathing easie, especially if the Pox be red white distinct, soft few, round, sharp top'd only without and not in the inward parts, if there be large bleeding at the nose. These signs are hopeful

29. But such signs are doubtful, when they difficultly appear, when they sink in again, when they are black, blewish, green, hard, all in one, if the Feaver abate not with their breaking forth if there be Swooning, difficulty of breathing, great thirst, quinsey, great unquietness, and it is very dangerous, if there be joyn'd with it some other malignant Feaver, called by some the pestilential Pox: the *Spotted Feaver* is oft joyned with it

30 Deadly Signs if the *Flux* of the *Belly* happen, when they are broke forth, if the Urine be bloody or black, or the *Ordure* of that Colour, Or if pure blood be cast out by the Belly or Gumms: These Signs are for the most part deadly.

These things have I written Candid Reader, *not to inform the Learned* Physitian *that hath much more cause to understand what pertains to this disease than I, but to give some light to those that have not such advantages, leaving the difficulty of this disease to the* Physitians *Art, wisdom, and Faithfulness: for the right managing of them in the whole Course of the disease stands both to the* Patients *safety, and the* Physitians *disired Success in his Administrations: For in vain is the* Physitians *Art Imployed, if they are not under a* Regular Regiment. *I am, though no* Physitian, *yet a well wisher to the sick. And therefore intreating the Lord to turn our hearts, and stay his hand, I am*

A Friend, Reader to the Welfare,

21. 11. 167⅞.

Thomas Thacher.

BOSTON, Printed and sold by *John Foster*. 1677

Cotton Mather informs us that having preached for his father, he visited a sick person after going out of the assembly, and he himself became sick. His sickness turned into fever and he died Oct. 15, 1678, aged 58 years.

Dr. Ebenezer Alden in his History of the Medical Profession in Norfolk County, says "The next physician in Weymouth, after Rev. Mr. Thacher, of whom any tradition remains, was Dr. Beale. He is said to have resided in the North Parish, near the Hingham line." Dr. Alden evidently did not have any definite knowledge of him, and what little knowledge he did have seems to have been obtained from Dr. Richards -- Benjamin probably -- and was traditional, Solomon Lincoln an George Lincoln, asserts "that Dr. Beale, at one time," lived in Newton, where he married Lydia Wheat. It is thought he afterwards moved to Hingham, as the records of that town show that two children were born to him; Martha, July 10, 1765, Daniel, Sept. 27, 1767; the 'Cohasset Precinct' records establish the birth also of Alpheus, June 1, 1770 and Lusitanus, September 15, 1772. In the opinion of Solomon J. Beale, Esq., that after the birth of the last child he removed to Weymouth from Cohasset. Nothing very definite can be established concerning him.

The earliest list of land owners, or men to whom grants were made in Weymouth (although evidently not the original proprietors) now known, is from the town records, under date of 1636, probably copied from the original record, not now in existence. In the list of 1663 that embraces the territory upon the west side of the town of Weymouth bounding upon the Braintree line: --

> Meeting of the Selectmen (of Weymouth) Dec. 14, 1663.
> The number of acres in each persons lotts in the first division begininge on Brauntry lyne, as followeth.
> --The twentyieth name listed is Mr. Thacher for 17½ acres with twenty lots.
> The lots in the second Division beginning on Braintry lyne.
> Mr. Thacher is listed first for 52½ acres with one lot.

On June 2, 1664, Elizabeth Partridge Thacher died. After a short period of time, about 1665, Thomas[3] Thacher married a

second time to Margaret (Webb) Sheaffe, widow of Jacob Sheaffe of Boston, Mass. This marriage was followed by his living in Boston so much that disaffection with him arose in Weymouth Church, and he soon resigned and was dismissed from the pastorate.

Margaret Webb Sheaffe was the only child of Henry Webb a wealthy merchant in Boston. She was born in Salisbury, Wilts Co., England, and was baptized there, September 25, 1625. She married Jacob Sheaffe who "seems, says Savage, to have had the largest estate of any that had hitherto died at Boston." Jacob Sheaffe came to America when he was 22 years old, with his mother Josanna, and Rev. Henry Whitefield, who married one of his sisters. He first went to Guilford, Connecticut where the history of Guilford and Madison pp. 42-43 states he was the fifth pillar of the first Church of Guilford. He was a merchant at Guilford for 4 or 5 years after he married and then removed to Boston where he was a merchant and spent the rest of his life there. He was born at Cranbrook, Kent Co., England, August 4, 1616, and in the church register there, is called son of Edmund, baptized August 4, 1616. He was the youngest son of Dr. Edmund and Josanna Sheaffe of Boston. History of Guilford and Madison, pp. 42-43, Connecticut, by Bernard Christian Sterner, Pub. Baltimore 1897.

In 1642 Jacob Sheaffe removed to Boston and was engaged soon to be married to the only child of Henry Webb. The record of the Massachusetts General Court II p. 46, it was noted "Jacob Sheaffe and Margaret Webb are permitted to join in matrimony although but twice published." Jacob Sheaffe and his wife Margaret had the following children:

Elizabeth	October 1, 1644
Sarah	September 14, 1652
Ebenezer	February 4, 1654
(Name Not Known)	July 25, 1655
Mehitable	May 28, 1658
Jacob	July 23, 1659 (posthumosly)

In 1648 he was a member of the Artilles Co. and the inscription on his tomb in the old graveyard states that he died March 22, 1659, age 42. His only children then living being Elizabeth and Mehitable. His daughter Mehitable married Sampson Sheaffe.

His daughter Elizabeth married Robert Gibbs, September 7, 1660, Elizabeth was then under 16 years of age. She married second Jonathan Corwin on March 20, 1675. Jonathan Corwin was a son of George Corwin; he was born at Salem, Massachusett November 14, 1640, and died July 9, 1718; he married Elizabeth Gibbs of Boston March 20, 1675, the widow of Robert Gibbs. Robert Gibbs was a son of Robert Gibbs, Sr., and Elizabeth Gibbs was a daughter of Jacob Sheaffe and his wife Margaret Webb Sheaffe of Boston. See Corwin Genealogy Library of Congress, Washington, D. C.

Henry Webb was a Boston merchant who came from Salisbury, Wilts County, England, with his wife Dosabell and his daughter Margaret, perhaps in 1637, Margaret was born in England in 1625, probably by Henry Webb's first wife, for on the parrish records of St. Edmunds Church, at Salisbury, it may be seen that Henry Webb married April 23, 1627, Jane Woolford and it is assumed that Dosabell was his third wife. Dosabell died February 28, 1660, and he died September 7, 1660. He was admitted to the church on February 6, 1639, and his wife was admitted on the following Sunday. He became a Freeman on March 13, 1739. He was Constable in 1641. His death on September 7, 1660, was probably sudden, as Elizabeth the daughter of his only child was married on the same day to Robert Gibbs.

Henry Webb's Will dated April 5, 1660, can be found in the New England Historical and Genealogical Register Vol. X pp. 177-180, Library of Congress, Washington, D. C. The inventory was September 25, 1660, and recorded November 2, 1661.
Witnesses:

Thomas Bulloeph
Thomas Scotts
Samuel Robinson

Executrixes:

Margaret Sheaffe, daughter, wife of Jacob Sheaffe
Elizabeth Sheaffe, grandchild
Mehitable Sheaffe, grandchild

John Webb, a brother of Henry, of Boston sells a house and lands at Braintree to Samuel Allen of Braintree, surveyor, February 19, 1648. Suffolk Deeds 1.90.

Henry Webb took a mortgage on land in Haverhill of Richard Littledale of Haverhill August 27, 1648. Suffolk Deeds 1.96.

Henry Webb owned a wharf in Boston in 1649. Suffolk Deeds 1.115.

Rev. Samuel Torrey successor of Rev. Thomas[3] Thacher at Weymouth was ordained at Weymouth, Massachusetts, on February 14, 1665. Rev. Torrey came to Weymouth, Mass., in 1640 with his family. He was born in England in 1632, and studied at Harvard College, 1650. He preached at Hull about 1656. Rev. Emerson Davis says he preached at Weymouth and was a colleague of Mr. Thacher in 1664.

Rev. Thomas[3] Thacher moved to Boston, Massachusetts, in 1667, where he acquired eminence in the medical profession. On August 4, 1667, he became a member of the First Church of Boston. He preached occasionally in the town and elsewhere but for the most part was a practicing physician. He later issued a tract on "The Small Pocks or Measels" the first medical document published in America. A copy of which can be found in the Memorial History of Boston Vol. IV p. 536.

In May of 1669 twenty-eight members of the First Church of Boston succeeded to organize the Third or Old South Church of Boston, and on May 12th and 16th they laid the foundation for the new church. Thomas[3] Thacher wishing to join the succeeders, but failing to secure a letter of dismission to the new organization was dismissed to the church in Charles-town, Massachusetts, on October 24, 1669, and from this church he united with the Third Church of Boston (called the Old South Church, after the building of the New South Church on Sumner Street in 1717). He was installed as their first pastor on February 16, 1670, and remained here until his decease on October 15, 1678. He is spoken of by contemporaries as "the best writer of his time." Rev. Thomas[3] Thacher left behind him a case of descendants whose names are familiar through a century of colonial annals.

Thomas[3] Thacher's Letter

to his son

Peter[4] Thacher

in London

Aug. 16, 1676

N.E.H.&G. Reg.

Vol. 8 p. 177-178

LETTER OF THOMAS THACHER.

Pawtucket, 20th Feb., 1854.

Mr. S. G. Drake,—

Dear Sir,—I enclose a copy of a letter from Rev. Thomas Thacher to his son Peter, in London, afterwards minister of Milton. It was found with the Thachers of Attleboro', in possession of Deacon Peter Thatcher, now living in the house erected by his grandfather Rev. Peter, and then occupied by Dea. Peter his son, the father of the present Dea. Peter, whose son Peter, of Cleaveland, Ohio, has the letter in a state of decay, which he conserves with great care in a case. He brought it to Boston last summer and I copied the same as read to me by him. A small part, you will observe by blanks in my copy, were obliterated, but nothing of essential importance is lost.

Very respectfully yours,

William Tyler.

Boston, 16.8. 1676.

My dear Son Peter,—

I have received four letters from you, whereby I have joyfully and I hope thankfully taken notice of the kindness of God, in your comfortable voyage to, and kind reception in England, by our friends; which has enlarged my desires to hear farther from you. I hope also you have long ere this received mine to you. At present you may understand that God hath utterly scattered, delivered up and subdued the heathen that first rose up against us, delivered up Phillip to death, cleared the coasts of Plymouth, Narragansett, Connecticut, Quaboag, &c., from those bloody and blasphemous heathen; but behold a new enemy is broken out to the east and northward who have laid waste the country,&c., slain my good friend Capt. Lake, and many others, and this very day past woeful tidings is come of the taking in by surrender Mr. Scott's* garrison at Stony Point, he being but the last week come from the same to Boston, and leaving Esq. Joslin, as they call him, chief commander; what the particular circumstances are, is not yet certain amongst us: but this is certain, that the place is taken, the garrison strong; two great pieces there, and many small arms, and good store of provisions. Such a spirit of fear and cowardice is poured out on the inhabitants of those parts, that it is exceeding ominous. The Indians carry all before them, by sea and land, on the main and on the islands in Casco, have taken several vessels, one with two great guns in it,&c. This part of the war is like to be the more difficult, because so far off from us; because so near the French, who are reported to be amongst the Indians. This day it was said that there were twenty in the exploit; but we have no certainty of it, and foolish jealousies may feign that fear makes scarecrows to affright the fearful; and a sluggard may say a lion is in the way. So, many of those fearful persons may think to hide their shame by such suggestions. As for myself I at present enjoy a comfortable measure of health and strength, though laboring under some weakness gotten in my sickness. If you have not more than ordinary encouragement, and a most evident call to stay in England, I hope I shall see you here, if the Lord lengthens our lives to the next summer. The Lord guide your whole way, and bless you with all the blessings of

his everlasting covenant, and make you a blessing wherever you come, that he may be your portion. I had almost forgot to tell you that I received a letter from my brother Paul Thacher, that lives in Salisbury, certifying that m y brother John died three years ago, very poor. That my mother in law's sister, one Mrs. Elizabeth Coombs, widow to Mr. Coombs, the great anabaptist, is alive; she was a lively hearty christian when I lived at Salisbury, and I am confident would rejoice greatly to see you: being an old friend of my father's. If you go thither I presume that you will find many old friends, that will rejoice much to see you. But I fear such (obliterated) ne coming on in England that I wish you here. To the (obliterated) Dear Jesus I ———— on resting

You dear father

Thomas Thacher

Your sister Betty has nearly recovered, blessed be God, from a sore dysentery flux, which is malignant and has taken away many.

To B.D. your salutations were very acceptable. Your brother Thomas has not yet returned from New York, but is expected daily. The Lord bring him in safety. Your brother Ralph and his family, as also your brother Thomas's, for aught I know are all in health. If you can get Ames Medulla and cases in English for your brother Ralph do it and forget it not (here follows a line of shorthand.) Once again I commend you to the grace and benediction of God according to his everlasting covenant.

18.8. 1676

This day came news to hand that Mr. Joslin was deserted by thos in the garrison whilst he was treating with the Indians, so that he with for more with three women were forced to flee in the night; one of the women died by the way; they fled in old canoes to a place not far from Piscataqua, so that Mr. Joslin was innocent in that matter.

Present my service to my brother and sister Barker and to my son and daughter Sheaf; her mother received great comfort in the letter she sent and doth vehemently long for their return.

These for his son Mr. Peter Thacher at Mr. Matthew Barker's, Farmer's Hall on Philpot Lane, London.

(Arms impressed on the seal of wax are: Gules a Cross moline argent, on a chief or, three grasshoppers proper. Crest: A Grasshopper proper.)

*Capt. Joshua Scottlow, probably.___Editor.

Thomas Savage was prominent in the foundation of the Third or Old South Church of Boston and largely instrumental in bringing Thomas[3] Thacher from his charge in Weymouth to become its first pastor. Savages Genealogical Dictionary.

See a facsimile of names facing page 246, in "An Historical Catalogue of the Old South Church Boston." These members are of the First Church desirous of joining the Third or Old South Church.

Dr. Mather says Rev. Thomas[3] Thacher was a most incomparable scribe. He not only wrote all sorts of hands in the copy book, then extant, with a singular exactness and acuteness, but there are yet extant monuments of Syriac and other oriental characters of his writing, which are hardly to be imitated.

President Stiles speaks of Thomas[3] Thacher as the best Arabic scholar known in the country, and states that he composed and published a Hebrew Lexicon. According to Dr. Cotton Mather, he was a great logician, and well versed in mechanics, both in theory and practice, and could make all kinds of clockwork to admiration.

On May 27, 1674, Thomas[3] Thacher and Increase Mather were added unto the former licence of the press by the General Court.

In 1678 Rev. Thomas[3] Thacher having visited a patient in fever, he was himself siezed with the disease, which terminated his existence at the early age of 58 years. He died on October 15, 1678, at Boston in the prime of his career.

His influence upon his congregation may be inferred from Chief Justice Sewall's comments, after listening to Thacher on February 18, 1676: "me thought it was rather a privelege to dye, and therin be conformed to Christ, than remaining alive at his coming, to be change."

The last words which Thomas[3] ever spoke in a sermon were these: "God help us, that as we live by faith, so we may walk in it."

Rev. Thomas[3] Thacher was supposed to have been buried in Sheaffe's tomb in Kings Chapel, Boston, burying ground. But

strange to say there is no inscription to show that this was so. His funeral expenses amounted to &45 6s 3d. His library was valued by Increase Mather and John Usher at &110 and consisted of 16 volumes in folio, 120 volumes in quarto, and 13 volumes in octavo, with a considerable number of small books. The inventory of his estate included "one negro maid Nan and one negro man Franke." Letters of administration were granted to his wife Margaret on _____ 1678. Judge Sewall's Cape Cod and Martha's Vineyard Memoranda 1702. Elyah George, Register of Probate Suffolk Co., May 1881 Fortes' "Annals of King's Chapel, Vol. 1, Boston 1882.

Rev. Samuel Williard on April 10, 1678, was settled as collegue of Rev. Thomas[3] Thacher pastor of the Third or Old Church in Boston, Mass. Dr. Hous was at one time the assistant of Rev. Thacher.

Rev. Thomas[3] Thacher's wife Margaret died on February 23, 1693.

An Eulegy
On the Death of That Truly Reverend Man
Thomas Thacher
Who Departed This Life For His Heavenly Home
October 15, 1678

"I seeing of one, through tears bedew the page
"Mourned by the present, as the former age
"Mourned as was Memnon, by Achilles slain,
"When o'er his corse, his mother knelt in vain.
"Mind, Voice, and strength have lost their worsted fue,
"As of the muse would weep but not inspire,
"Thacher, 'his virtue that thy name endures
"Virtue that climbs beyond the starry spheres.
"To men of station, and of low degree
"Thy fruits shines forth like beacons o'er the sea
"Though dead, thou livest! Victory curves they brow,
"The grace that saved thee, glorifies thee now;
"Thy cross of suffering thou shalt bear no more,
"Temptations, perils, sorrows, all are o'er.
"Death, the destroyer, dies - The last of foes -
"And life renewed, to life immortal grows.
"When the last trumpet, fearfully, and load,
"Peals like the thunder through the parted deed,
"And the great Judge of all shall spread his throne,
"Thou shalt act with him as a chosen son;
"Thou through the skies seek realsas of endless day.
"To which thy Savior hath prepared the way -
"then mid delights for human thoughts too sweet,
"Thy rest is pure, they pleasure infinite -

In Dr. Mather's Magazine Volume 111 page 152, we find these words by Eleazer, an Indian youth and Senior Sophister at Harvard College:

"Though the earth contains his dust, his name is yet immortal
"It shall light the future ages, as o'er the past it beamed;
"While his soul set free from presure, seeks the ever open portal
"Where the shining ones are waiting, to welcome the redeemed.

On the west wall of the Old South Church, now a museum, hangs a portrait of the Rev. Thomas[3] Thacher. The mouth is said to be a characteristic of the Thachers to this day.

The Portrait of Thomas[3] was in the possession of Peter[8] Thacher, a lawyer, then of 85 Milk Street, Boston. He lived in West Newton, Massachusetts, from 1871 to 1892. Peter[8] Thacher also lived in Lake Mary, Orange County, Florida, during the winter months.

Peter[8] Thacher later gave the portrait of the Rev. Thomas[3] Thacher to the Old South Association in Boston, Massachusetts, as is noted in his letter to the association in his own handwriting, as follows:

To the Old South Association, in Boston:

The undersigned hereby offers to give to said Association the original Portrait of Rev. Thomas[3] Thacher, one of the founders and the first minister of the Third or Old South Church, in Boston, on the conditions following, to wit:

1. That it shall be kept on exhibition with other historical curiosities in "The Old South Church," at the head of Milk Street, in Boston, shall receive the due care necessary for its preservation and shall never be alienated--sold or given away--by said Association.

2. That if, at any future time, said Association shall be dissolved, or its existence in any way be terminated, the said Portrait shall become the property of the religious Society, denominated the Old South Society, now having its place of worship on Boylston Street, in Boston, and shall be delivered by the person or persons authorized to represent said Association, to said Old South Society.

s/ Peter[8] Thacher,
Lake Mary, Orange County, Fla.

s/ By Peter[8] Thacher
85 Milk Street, Boston,
(Massachusetts)

To the Old South Association, in Boston:

The undersigned hereby offers to give to said Association the original Portrait of

Rev. Thomas Thacher,

one of the founders and the first minister of the Third or Old South Church, in Boston, on the conditions following, to wit:

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Peter Thacher,

Lake Mary, Orange County, Fla.

By Peter Thacher

85, Milk Street, Boston.

PETER[8] THACHER *
1810-1894

Peter[8] Thacher was born in Kennebunk, Maine, on October 14, 1810. His father was Stephen[7] Thacher (1774-1859), who came to Kennebunk from Lebanon, Connecticut. Stephen[7] Thacher was fourth in decent from Rev. Thomas[3] Thacher, the first minister of the Old South Church on Milk street in Boston, Massachusetts. (Rev. Peter[1], 1545-1624, Rev. Peter[2], 1587-1640, Rev. Thomas[3], 1620-1678, Rev. Ralph[4], 1648-1733, Rev. Peter[5], 1686-1766, Rodolphus[6], 1742-1788, Stephen[7], 1774-1859, Peter[8], 1810-1894, Stephen[9], 1846-) Stephen[7] Thacher during his 85 years was a teacher, minister, postmaster (1810) in Kennebunk, Me., and Judge of probate court in York County. In 1813 he was appointed collector of customs in Lubeck_____and removed to that place, accompanied by his sons, George[8] then thirteen years old, and Peter[8] then eight years old.

Peter[8] Thacher prepared for college at the Washington Academy, East Machias, Maine, and graduated from Bowdoin College in the class of 1831 at the age of twenty-one years. After leaving Bowdoin College, he took up the practical study of Law in Portland, Maine, in the office of his uncle, Judge William Pit Preble. (Peter[8] Thacher's mother was Harriet Preble born September 27, 1785.) Peter[8] also received instruction from other prominent Maine jurist. He was admitted to the bar in 1837, and at once commenced to practice in Machias, Maine, where he remained almost fifteen years.

On April 26, 1841 Peter[8] married Margaret Louisa Potter the daughter of Judge Barrett Potter his law partner and judge of the probate court of Maine, and president of the Canal bank at Rockland, Maine. Margaret Potter was born in 1855. In 1852 Peter[8] removed to Rockland, Maine, where he practiced law for sixteen years, until 1868.

Under the United States law of 1847 Peter[8] was appointed commissioner of bankruptcy, and when the law was revised in 1861, he was appointed register of bankruptcy. He was also United States commissioner a number of years.

*Peter[8] Thacher 1808-1888, Green Grove, Pennsylvania, was a second cousin of Peter[8] Thacher 1810-1894, of Boston, Massachusetts. See Volume Three.

In 1871, Peter[8] removed from Rockland, Maine to West Newton, Massachusetts, and shortly after opened a law office on Court street, Boston. Peter[8] practiced law in Boston (85 Milk street) until 1892 when failing health compelled him to give up active work. His son Stephen succeeded his father in the law business. Peter[8] Thacher was chosen city solicitor of Newton by the city government of 1876, and retained that position until 1881. Peter[8] was a prominent member of the Massachusetts Historical-Genealogical Society and was greatly interested in compiling the genealogy of the Thacher family. To complete the records of the family he at one time caused extensive researches to be made in England. Peter[8] Thacher was a man of quiet disposition and mingled little in society. His whole life was spent in the active practice of the law, and he was regarded as one of the most eminent jurists in Maine.

Peter[8] Thacher's family home was on Winthrop street in West Newton, but in 1892 he moved to Newtonville to live with his son Stephen Thacher. Peter[8] died in Newtonville on October 21, 1894. Peter[8] Thacher had nine children, five daughters and four sons; Francis 1842, Mary 1844, Stephen 1846, Annie 1849, George 1850, Harriet 1852, Margaret 1855, Henry 1857, Alice 1863. Harriet Preble was born in Machias, Maine and Margaret Josephine was born in Rockland, Maine. George Washington[9] Thacher was of the firm of Wood Loring & Co., bankers of Boston. Henry Wadsworth Longfellow[9] Thacher was a cotton broker in St. Louis, Mo. and Rev. Francis Storer[9] Thacher was a Unitarian clergyman.

Peter[8] Thacher's grandfather was Rodolphus[6] Thacher born in Lebanon, Connecticut on March 12, 1742, he died August 8, 1788. He was a farmer. When he died in 1788 his children Stephen, 1774 and his daughter Mary, 1776 were adopted by his maiden sister Abegail born in Lebanon also. She died at Kennebunk, Maine in 1813-15.

Peter[8] Thacher's great grandfather was Peter[5] Thacher born in Duxbury, Massachusetts on August 17, 1686. He died at Lebanon, Connecticut in February of 1766. He was a minister at Weymouth, Massachusetts where Thomas[3] Thacher was also a minister in 1644.

Peter[8] Thacher's daughter Mary Potter[9] married Col. Thomas Wentworth Higginson in February of 1879; Peter[8]'s daughter Harriet Preble married Rev. Herbert William Lathe in November of 1878. Peter[8]'s daughter Alice Elizabeth Louisa married Dr. Edward Perkins Channing in July of 1886.

XVIIth CENTURY PAINTIN
IN NEW ENGLAND

A Catalogue of an Exhibition Held at the

WORCESTER ART MUSEUM

in Collaboration with the

AMERICAN ANTIQUARIAN SOCIETY

July and August, 1934

Compiled and Edited for the Committee by

LOUISA DRESSER

Associate Curator at the Worcester Art Museum

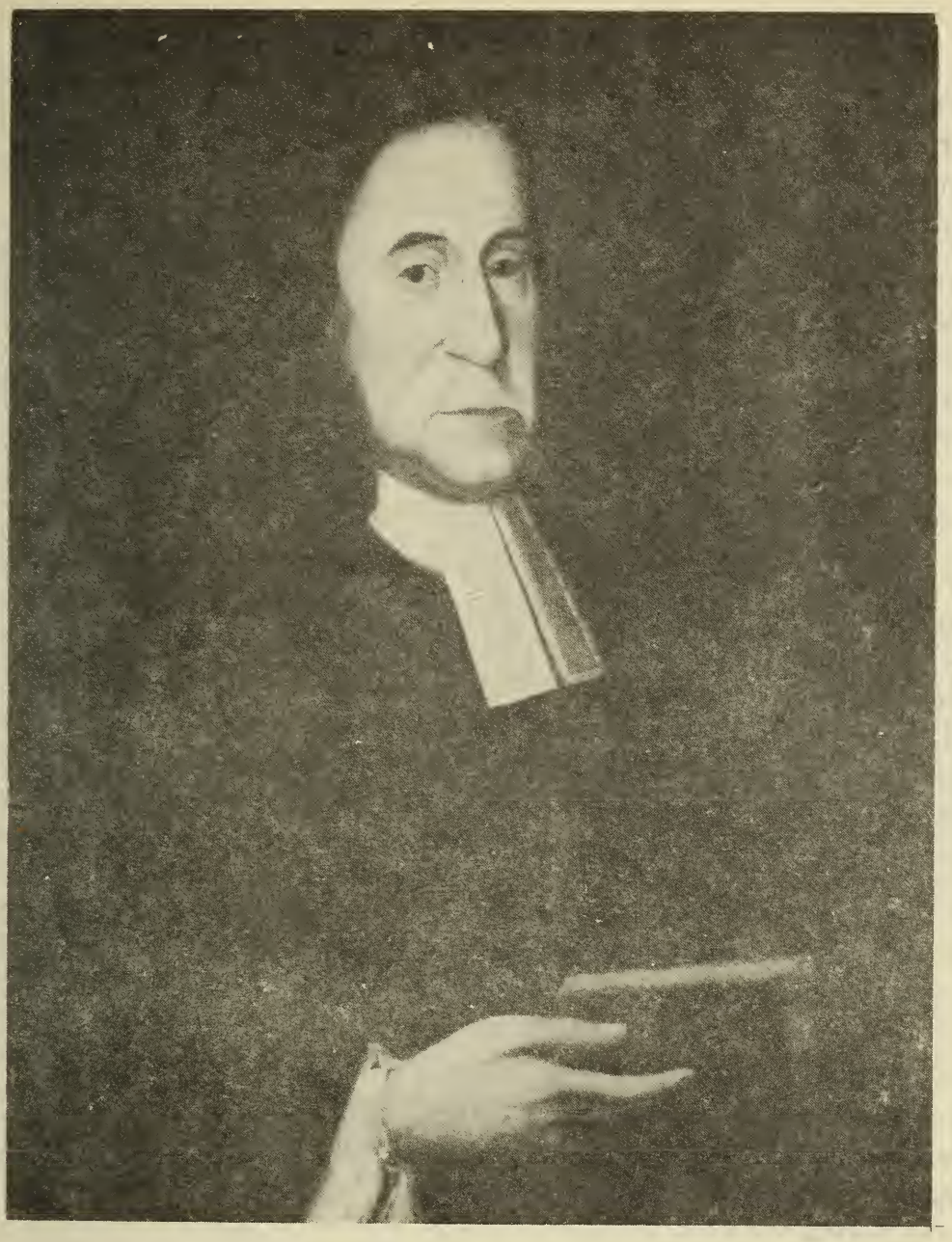
with a Laboratory Report by

ALAN BURROUGHS

In charge of X-Ray Research, Fogg Art Museum, Harvard University

PUBLISHED BY THE TRUSTEES, 1935

WORCESTER ART MUSEUM, WORCESTER, MASSACHUSETTS



THOMAS THACHER

Subject Born May 1, 1620, at Milton Clevedon, Somersetshire, England; came to Boston in 1635; became pastor of church at Weymouth, January 2, 1645 and of Old South Church, Boston, February 16, 1670; died October 15, 1678.

Description Half length, head and body turned three-quarters to spectator's right, right hand holding closed book bound in black with light red-brown leaves; brown hair hanging to shoulders from under black skull cap; high forehead, long face; brown eyes and eyebrows; plain black robe, white clerical collar; bit of white shirt sleeve visible at wrist; figure against a dark red-brown painted oval, the two upper spandrels dark brown. Relined. Height 29½ inches; width 24⅞ inches.

Ownership Owned by the Old South Association in Boston; presented by the Hon. Peter Thacher of Newton.

The Hon. Peter Thacher of Newton, 1810–1894, was directly descended from Thomas Thacher through the latter's son, Ralph or Rodolphus, who, though never ordained, served as minister of the town of Chilmark on Martha's Vineyard from about 1694 until he moved to Lebanon, Connecticut, about 1715.

A letter, dated April 4, 1935, from Mrs. Thomas Wentworth Higginson of Cambridge, daughter of the Hon. Peter Thacher, states that the portrait hung in his house in Newton for a time before he gave it to the Old South Association but that she cannot say in what year it was presented. She believes it came into her father's possession by gift but when and from whom she does not know. "As a family," she writes, "we were especially interested in the reverend gentleman's peculiar chin, which seemed to account for the 'Thacher chin of some of his descendants."

No portrait is mentioned in the administration papers and inventory of the estate of Thomas Thacher nor in those of the estate of his son Thomas, nor in the will of another son, Peter. The will of his son Ralph, who presumably died in Connecticut, has not been definitely located. A letter dated April 23, 1935 from George S. Godard, librarian of the Connecticut State Library, lists three estates on file in the Probate Department, those of Ralph or Rodolphus Thatcher of Groton, 1737, of Rodolphus Thatcher of Lebanon, 1757, and of Rodolphus Thatcher of Lebanon, 1788. In none of the documents concerning these estates has mention of a portrait been found.

Mr. Burroughs reports that this portrait is "thin but cleanly modeled with firm smooth impasto in which the artist left holes for eyes, eyebrows, and lips. The brushwork is cloudy in the face because of repetitions of brush stroke, but the strokes in the robe are broader and simpler. The same type of work can be found in the portrait of Elisha Cooke, Sr. (Mrs. Richard M. Saltonstall, Boston). Anne Pollard (Massachusetts Historical Society) dated 1721, is thinner but quite similar. Presumably this is largely an accidental resemblance, unless the portrait of Thacher can be dated closer to the portrait of Mrs. Pollard, in which case a possible development of talent would have to be considered." The narrow collar certainly seems late in style for a likeness from life of Thomas Thacher who died in 1678. Mr. Burroughs sees also some resemblance between the Thacher portrait and that of Mrs. Addington owned by the New England Historic Genealogical Society which, however, is flatter and less skilful.

(1) Charles K. Bolton, *Portraits of the Founders*, 1919, pp. 487–489, 648.

(2) Peter Thacher, *The Thacher Family*, 1885, p. 2.

(3) Charles Edward Banks, *History of Martha's Vineyard*, 1911, Vol. 2, Annals of Chilmark, pp. 47–48.

(4) Hamilton Andrews Hill, *History of the Old South Church*, 1890, Vol. 1, p. 123.

(5) *New England Historical and Genealogical Register*, 1895, Vol. 49, pp. 221–222.

(6) Suffolk County Probate Records, Administration Papers (1678) No. 1000, Vol. 12, p. 33; Inventory, Vol. 12, p. 272; Administration Papers (1686) No. 1470, Vol. 9, p. 285; Inventory, Vol. 9, p. 285; Will (1728) No. 5558, Vol. 26, p. 84.

We the Elder and brethren of the third church of Boston, being sensible of the dishonour of the holy name of God, and greif on the hearts of God's people, occasioned by the late divisions, and desiring that the God of love and peace may dwell among us: Do declare--that to us the known congregationall way contained for substance in the platforme of discipline is the very order of the gospell. And professing our readines, upon conviction, to acknowledge any thing wherein we have through infirmity swerved from this rule in this houre of temptation, tho' now we see it not, And, earnestly desiring the Lord to pardon what he hath seen amiss on either hand, in any part of this transaction, do freely tender fully to passe by whatsoever hath been anyways greivouse or offensive unto us. And further intreating our brethren of the first gathred church to dismisse unto us those who being of our mind have still held communion with us if they still desire it, do hereby testify our resolution what in us lys to walk on in brotherly love and communion with the said first gathered church of Boston as becometh the churches of Christ so neerly related.

This is a true Copy of the Essay for accommodation between the first and third gathred church in Boston, delivered in writing to Mr. Oxenbridge to be considered of, on the 1.6. 1670, in the presence of Elder Edward Ransford by Mr.

Thomas Thacher

"ESSAY FOR ACCOMMODATION"
TYPED FROM THE HANDWRITING
OF
THE REV. THOMAS THACHER

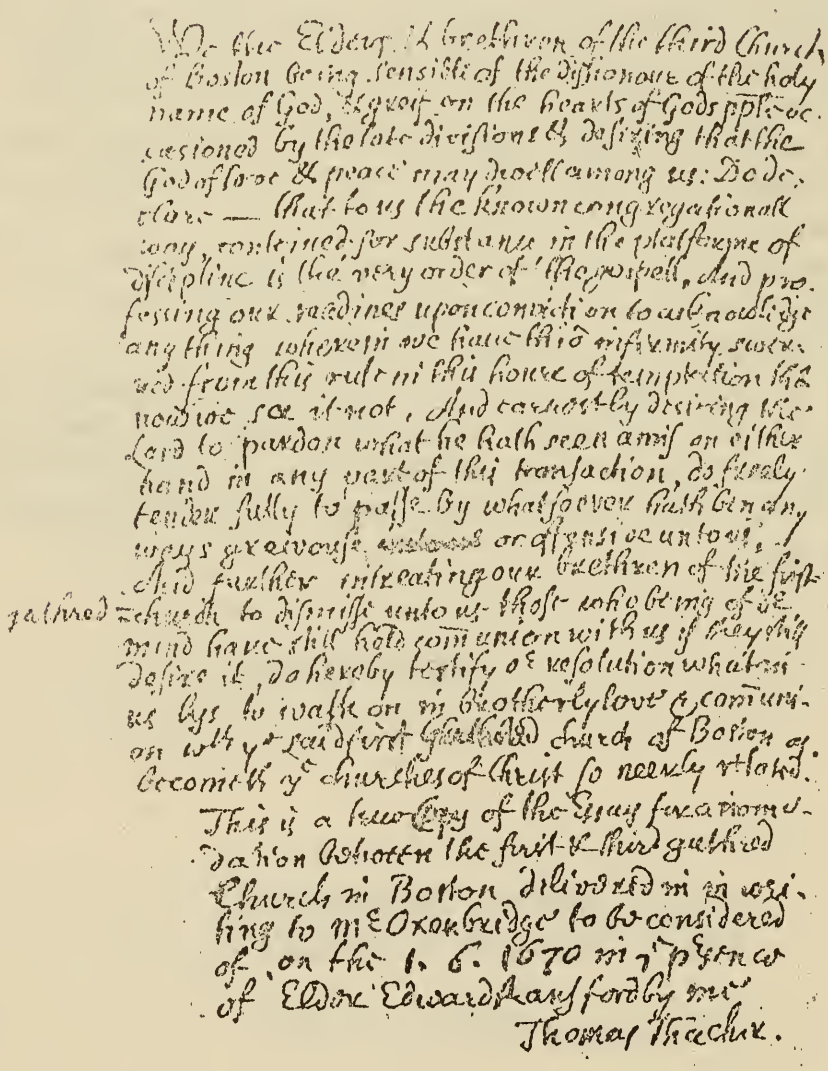
COPY

OF THE

"ESSAY FOR ACCOMMODATION"

IN THE HANDWRITING OF

THE REV. THOMAS THACHER.



We the Elders & brethren of the third Church of Boston being sensible of the dishonour of the holy name of God, & greif on the hearts of Gods pple occasioned by the late divisions & desiring that the God of love & peace may dwell among us: Do declare — that to us the known congregationall way, contained for substance in the platforme of discipline is the very order of the gospell, And professing our readines upon conviction to acknowledge any thing wherein we have thro infirmity swerved from this rule in this houre of temptation that now we see it not, And earnestly desiring the Lord to pardon what he hath seen amis on either hand in any part of this transaction, do freely tender fully to passe by whatsoever hath been any ways grievouse ~~[illegible]~~ or offensive unto us, And further intreating our brethren of the first gathred church to dismisse unto us those who being of ye mind have still held com̄union with us if they still desire it, do hereby testify ye resolution what in us lys to walk on in brotherly love & com̄union wth ye said first Gathered church of Boston as becometh ye churches of Christ so neerly related.

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Thomas Thacher.

Ministers of

THE OLD SOUTH CHURCH
(Third Church)

Built in 1729
(The original church was built in 1669)
Washington and Milk Streets
Boston, Massachusetts

	United with this church	Installed
The Rev'd		
Thomas Thacher		February 16, 1670
Samuel Willard	February 12, 1678	April 10, 1678
Ebenezer Pemberton	June 26, 1692	August 28, 1700
Joseph Sewall	September 13, 1713	September 16, 1713
Thomas Prince	September 28, 1718	October 1, 1718
Alexander Cumming	February 25, 1761	February 25, 1761
Samuel Blair	October 28, 1766	November 26, 1766
John Bacon)	September 22, 1771	September 25, 1771
John Hunt)		
Joseph Eckley	September 27, 1779	October 27, 1779
Joshua Huntington	April 10, 1808	May 18, 1808
Benjamin B. Wisner	January 29, 1821	February 21, 1821
Samuel Stearns	April 16, 1834	April 16, 1834
George W. Blagden	September 28, 1836	September 28, 1836
Jacob B. Manning	March 6, 1857	March 11, 1857

There is some doubt as to when Thomas[3] Thacher became a member of the Old South Church. He brought a letter of dismission from the First Church, Charlestown, which bears date October 13, 1669. Mr. Pemberton was one of the baptized children of the Old South, and united with it a year after his graduation from college. Dr. Sewall, also a baptized child of this church, became a member of the church in Cambridge during his residence there as a student, and brought a letter of dismission and recommendation upon which he was received into the membership three days before his induction into the pastorate.

EXTRACTS FROM JUDGE SEWALL'S DIARY.

The Ordination of Mr. Pemberton.

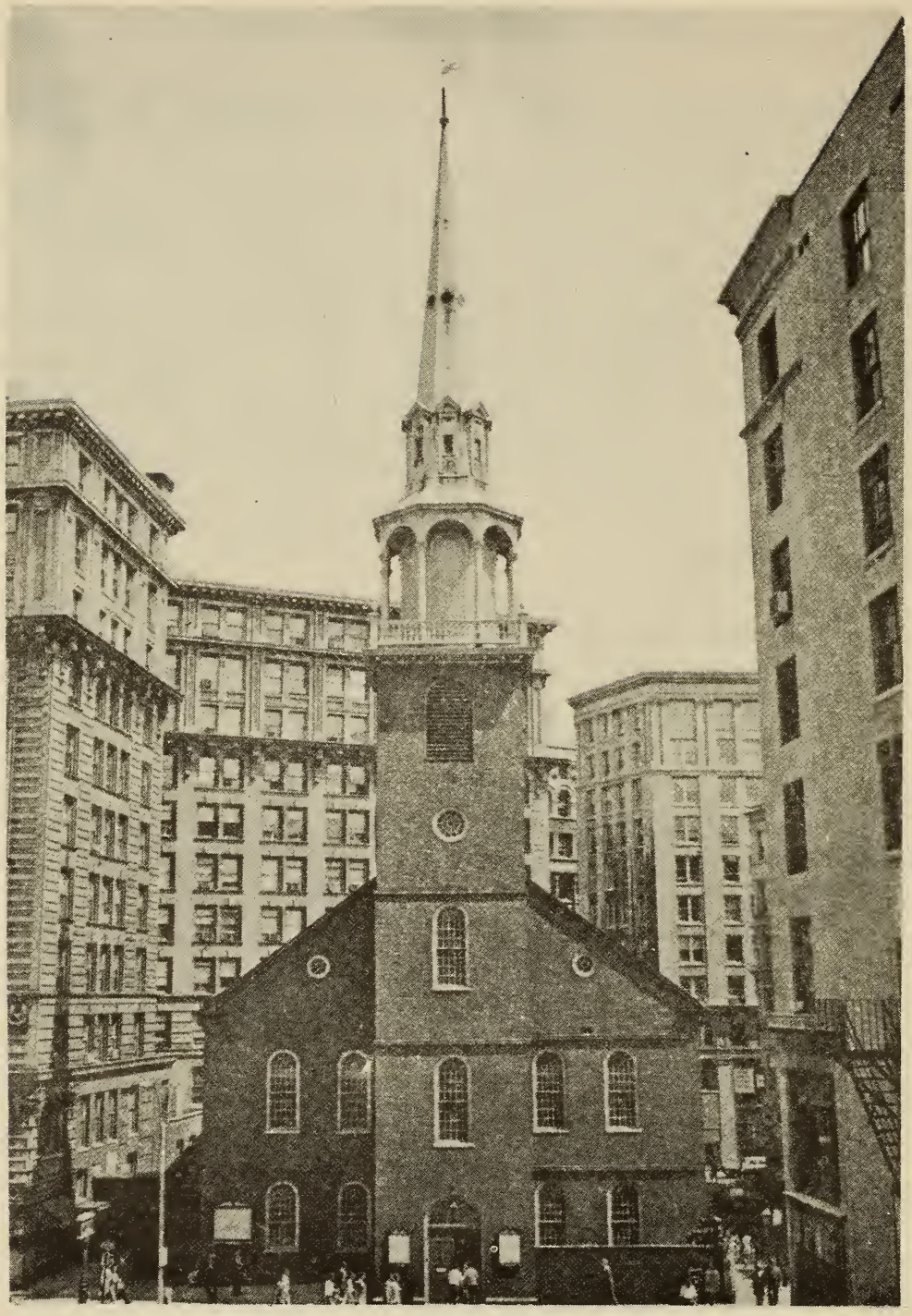
Wednesday, Aug. 28, 1700. "Mr. E. Pemberton is ordained: He preached; then Mr. Willard Preached: Mr. Willard gave the Charge. He, Mr. I. Mather, and Mr. Allen laying on Hands. Mr. I. Mather gave the Right Hand of Fellowship. Mr. Wigglesworth and Mr. Torrey were in the Pulpit, Mr. Hubbard of Ipswich and many Ministers below. A very great Assembly. All was so managed, as I hope does bode well, that the Blessing of God will accompany Him and us."

The Ordination of Mr. Sewall.

Wednesday, Sept. 16, 1713. "A very comfortable day for the ordination. Began a little after Ten m. Dr. Cotton Mather begun with Prayer, Excellently, concluded about the Bell ringing for Eleven. My son preached from 1 Cor. 3-7. So then neither is he that planteth anything, nor he that Watereth; but God that gives the Increase. Was a very great Assembly; were Elders and Messengers from 9 Churches, viz: North Old (First), Colman (Brattle Street), Cambridge, Charlestown, Roxbury, Dorchester, Milton, Weymouth, Twelve Ministers sat at the Table by the Pulpit. Mr. Pemberton made an August Speech, Shewing the Validity and Antiquity of New English Ordinations. Then having made his way, went on, ask'd as Customary, if any had to say against the ordaining the person. Took the Churches Handy vote; Church sat in the Gallery. Then declar'd the Elders and Messengers had desired the Ministers of Boston to lay on Hands, (Mr. Bridge (First Church) was indispos'd and not there.) Dr. Increase Mather, Dr. Cotton Mather, Mr. Benjamin Wadsworth, Mr. Ebenezer Pemberton and Mr. Benjamin Colman laid on Hands. Then Mr. Pemberton Pray'd, Ordain'd, and gave the Charge Excellently. Then Dr. Increase Mather made a notable Speech gave the Right Hand of Fellowship, and pray'd. Mr. Pemberton directed the three and Twentieth Psalm to be sung. The person now Ordain'd dismiss'd the Congregation with Blessing."

The Ordination of Mr. Prince.

Wednesday, Oct. 1, 1718. "Ordination of Mr. Thomas Prince. Mr. Wadsworth began with Prayer, very well, about ½ past Ten. Mr. Prince preached from Hebr. 13-17. Mr. Sewall pray'd. Dr. Incr. Mather ask'd if any had to object: ask'd the Church Vote who were in the Gallery fronting the Pulpit. Ask'd Mr. Prince's Acceptance of the Call. Dr. Increase Mather, Dr. Cotton Mather, Mr. Wadsworth, Colman, Sewall lay their Hands on his head. Dr. Incr. Mather Prays; Gives the Charge, Prays agen. Dr. Cotton Mather Gives the Right Hand of Fellowship. Dr. Incr. Mather, when he declared whom the elders and Messengers had appointed to do it, (said) that it was a good Practice. Sung Psal. 68, 17-20. Mr. Prince gave the Blessing."



Old South Meeting House
Congregational Church
Built 1729
Corner Washington and Milk Streets
Boston, Massachusetts
1971

Old South Meeting House
Washington and Milk Street
Boston, Massachusetts

The garden of John Winthrop first Governor of Massachusetts Bay Colony was on this land. The Third Congregational Church built the old Cedar meeting house here in 1669. From 1730 to 1872 the Third church worshiped in this Brick meeting house. Since 1876 it has been held by the Old South Association as an Historical Monument and Museum.

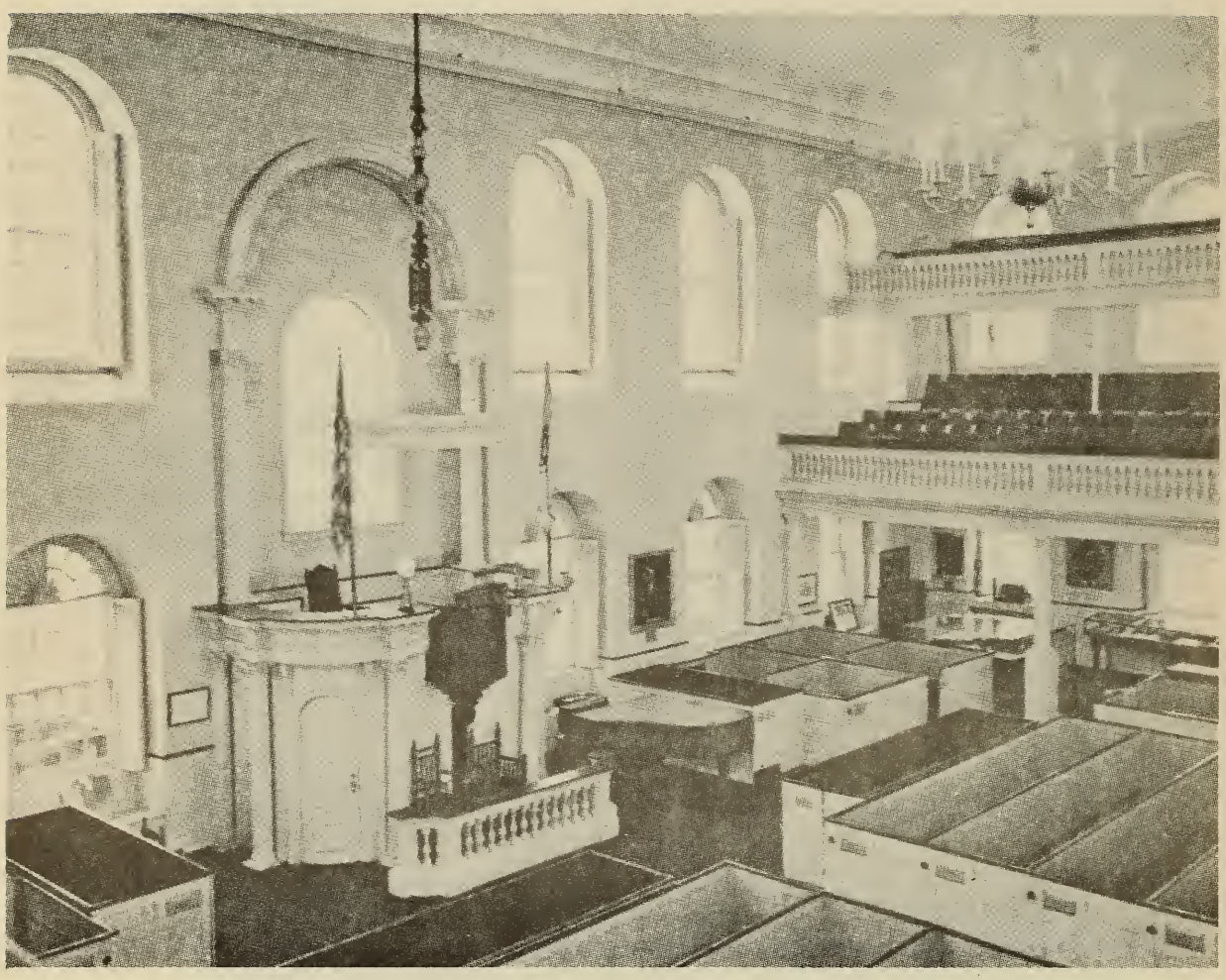
Old South Meeing House was built in 1729. Here were held the town meetings that ushered in the Revolution. Here Samuel Adams, James Otis, and Joseph Warren exhorted. Here the men of Boston proved themselves independant courageous freemen worthy to raise issues which were to concern the liberty and happiness of millions yet unborn.

Old South Association in Boston

The Old South Meeting House

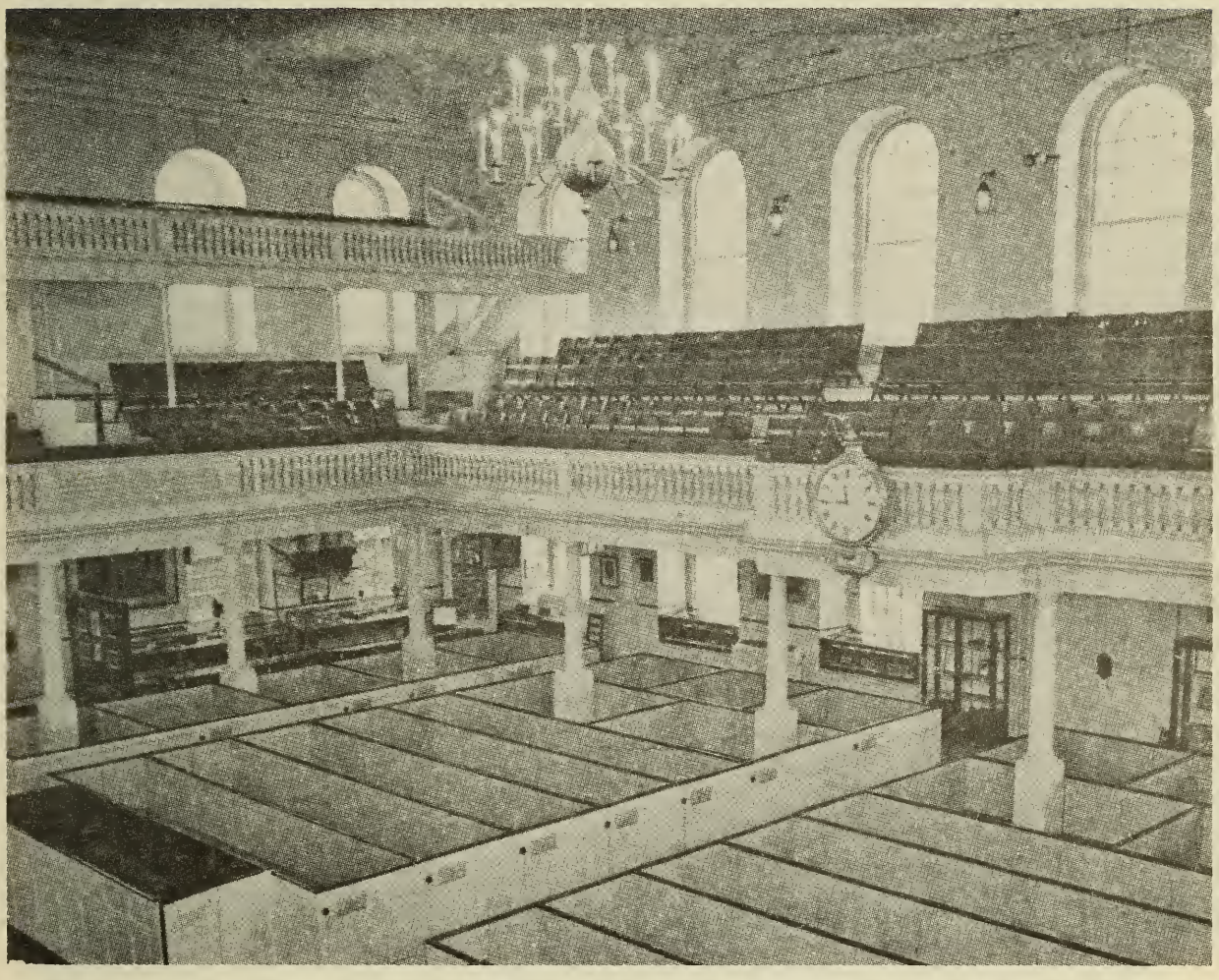
CORNER WASHINGTON AND MILK STREETS

Old South Meeting House
Washington and Milk Street
Boston, Massachusetts



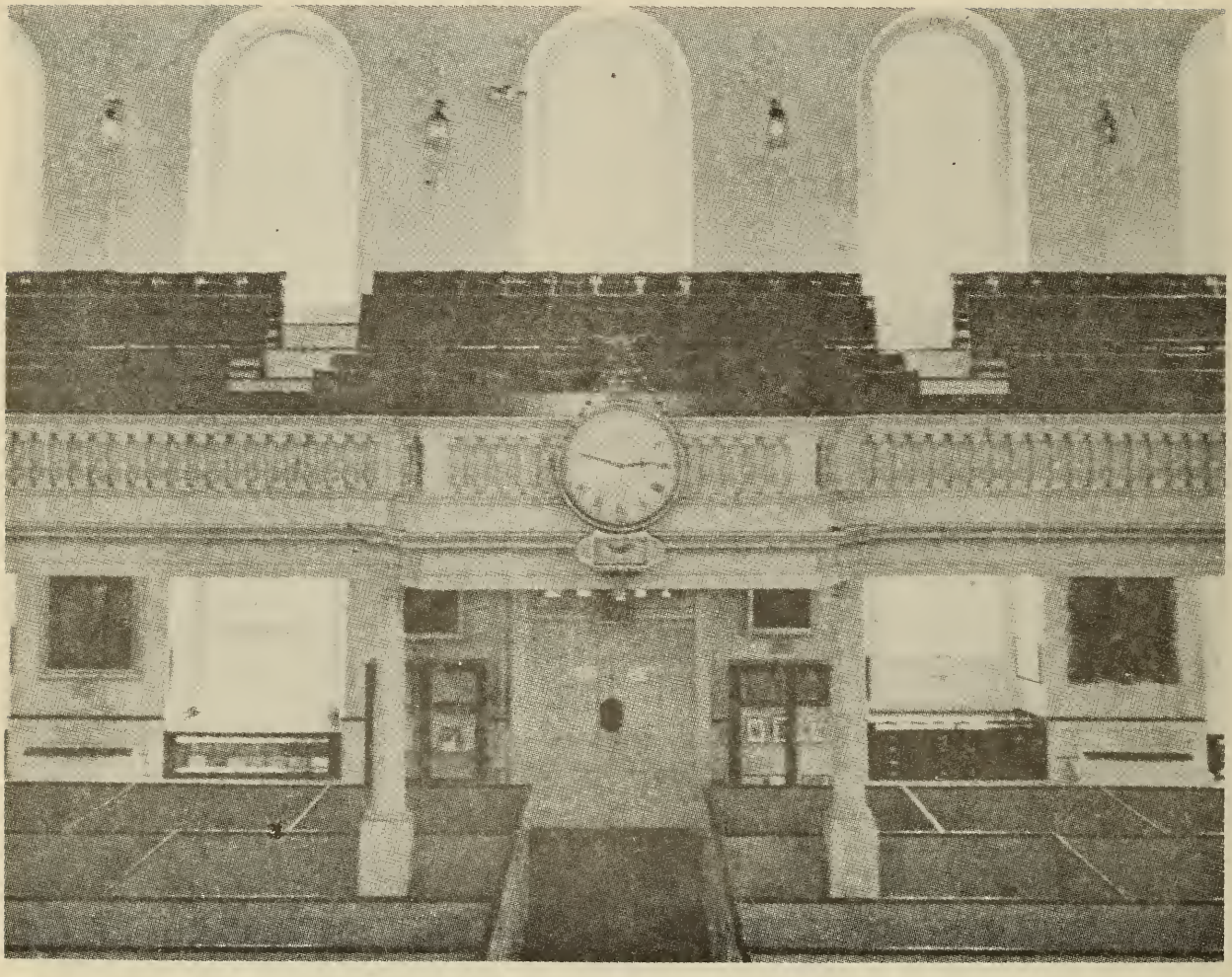
The closed-in pews with high sides gave protection from icy drafts in Winter. Charcoal foot stoves were supplied for each pew owner. Children and servants occupied the first gallery, slaves and bonded servants the second.

Old South Meeting House
Washington and Milk STREET
Boston, Massachusetts



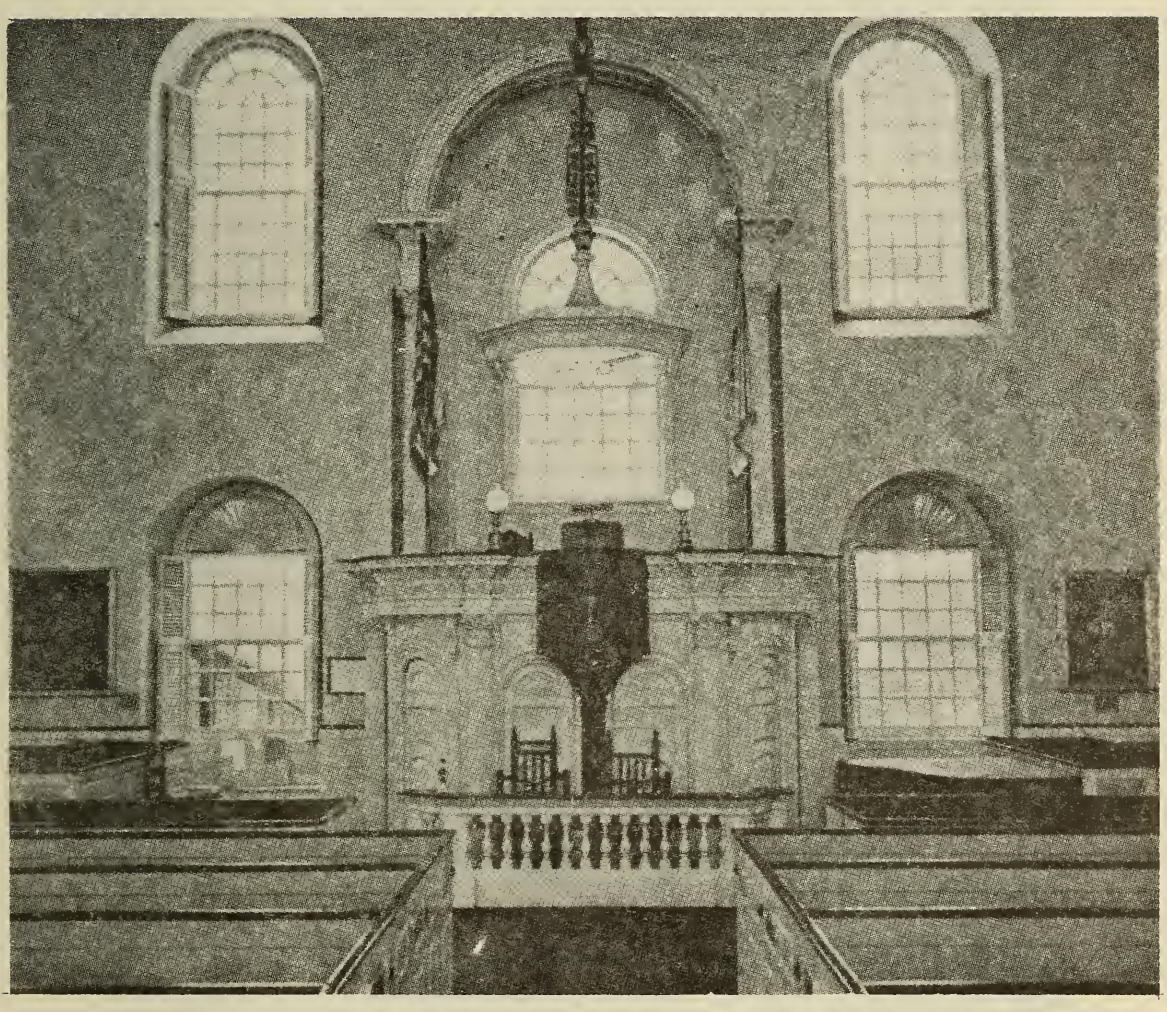
During the siege of Boston in 1775-76, British calvary used the original pews for firewood; and covering the floor with gravel, turned the building into a riding school. George Washington later expressed surprise that the British, who venerated their own churches, should have desecrated ours.

Old South Meeting House
Washington and Milk Street
Boston, Massachusetts



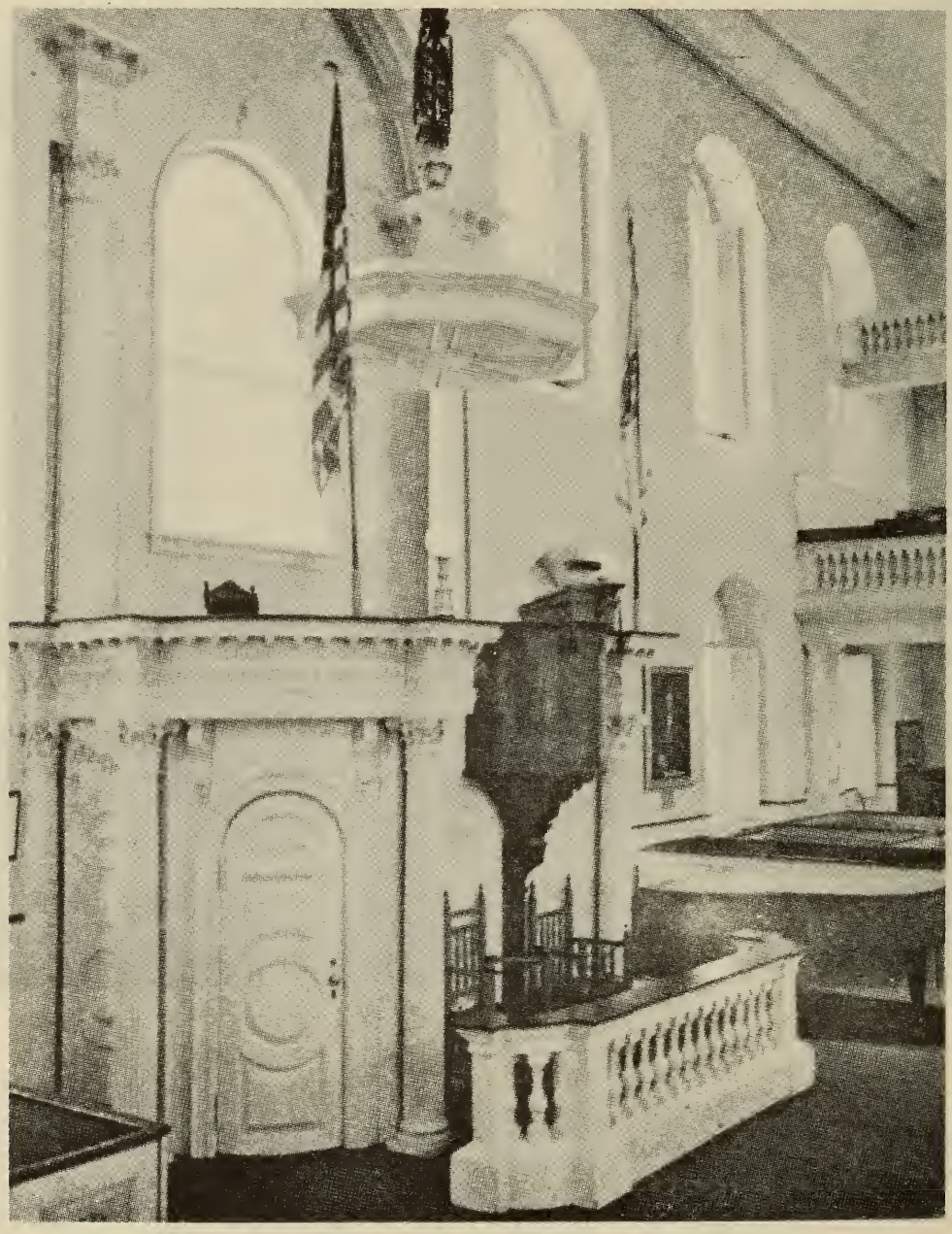
The clock is a faithful replica of the original Willard clock which once hung there; and the door below the clock is the one through which a crowd poured out to follow the "Indians" to Griffin's Wharf on the night of the Boston Tea Party.

Old South Meeting House
Washington and Milk Street
Boston, Massachusetts



From this pulpit, strikingly placed on the long side of the meeting house, some of the finest oratory, both religious and patriotic, has been delivered since the day in 1730, when Joseph Sewall and Thomas Prince preached the first sermons at the opening of the building.

Old South Meeting House
Washington and Milk Street
Boston, Massachusetts



During the stirring years before the American Revolution the eloquent words of James Otis, the uncomprimising phrases of Samuel Adams, and the fiery exhortations of Joseph Warren rang from this pulpit, carried to their great audiences by the imposing dome which hangs over it.

Here was the garden originally granted to John Winthrop, the great governor; and
here he died, March 26, 1649.
Here, after Winthrop's death, lived Rev. John Norton, chosen by John Cotton on his death-bed, as his successor, and called by Cotton Mather "the chief of our burning and shinning lights."
Here he died on April 6, 1663.
Here, in John Norton's household, was bred Increase Mather, to whom New England and Harvard College owe so much.
Here was built, in 1669, the first house of Worship of the Third or Old South Church, which withdrew from the First Church, to provide a more liberal entrance into the church, and consequently a wider civil franchise. The ground for the church was given by Mary Norton.
(Here Thomas Thacher was installed as the first minister of The Old South Church on February 16, 1670).
Here Sir Edmund Andros forcibly caused the Episcopal form of worship to be celebrated.
Here, in the Old House, in 1696, Judge Sewall stood up in his pew, while his confession of contrition was read for his share in the witchcraft delusion of 1692. In 1691, Josiah Franklin was allowed to build in the neighborhood, and on January 17, 1706, here, in the old meeting-house, Benjamin Franklin was baptized.
Here, (perhaps) in the same year, a town-meeting was held to consult on fortifying the harbor against an expected French invasion. In March, 1729, the old cedar meeting house, which had stood for two generations, was pulled down; a new one of brick was begun forthwith, and here, on April 26, 1730, was dedicated this meeting-house, the existing Old South. It was built according to the best taste of the time, and forcibly recalls Sir Christopher Wren's churches. The inside has undergone repairs and renovations, as have the contemporary College Halls at Cambridge and any buildings of that age that have received equally rough usage. These repairs have always strictly preserved its character. In this building, in October, 1746, at the remor of the coming of D'Anville's fleet, Rev. Thomas Prince, the pastor, and a historical scholar of the first eminence, prayed the Almighty's help --

And even as I prayed
The answering tempest came;
I came with a mighty power,
Shaking the windows and walls,
And tolling the bell in the tower
As it tolls at funerals.
The fleet it overtook,
and the broad-sails in the van
Like the tents of Cushan shook,
Or the curtains of Midian.
Down on the reeling decks,
crashed the o'erwhelming seas, -
O never were there wrecks
so terrible as these. -- Longfellow.

When the colonies came into collision with Great Britain, and Faneuil Hall proved repeatedly too small for the town-meetings of the patriots, they were adjourned here, and an "Old South meeting" became famous to Chatham and Burke.

In this House, on June 14, 1768, James Otis being moderator, a meeting was held to compel Governor Bernard to remove from the harbor a war vessel, stationed to enforce the odious impressment and custom laws.

In this House, in March, 1770, after the Boston massacre, an overflowing town-meeting waited till night, while Samuel Adams went back and forward to the State House till Hutchinson yielded and withdrew the regiments.

In this House, on November 29, 1773, a meeting of five thousand citizens resolved that the tea should not be landed, and in this House, on December 16, 1773, a meeting of several thousa citizens sat till after candlelight listening to Josiah Quincy, Jr., and Samuel Adams, while messenger after messenger went to get redress of Hutchinson, at Milton. He refused, and at the doors of this House the war-whoop was raised, the citizens disguised as savages led the way to the tea-ships, and the tea was destroyed.

Here, June 27, 1774, the torries attempted to capture a town-meeting in the interests of Gage and the Boston Port-bill, censure the Committee of Correspondence, and nip the Continental Congress in the bud, and it sat for two days,

ending in the triumph of the patriots and the sustaining of the Committee.

Here were delivered the series of orations from 1771 to 1775, commemorative of the Boston Massacre, by Lovell, Warren, Church, Hancock, and for the second time by Joseph Warren, three months before he was killed at Bunker Hill. He was introduced through a window in the rear of the pulpit, the aisles and steps of the pulpit being filled with British soldiers and officers.

Here, in 1775, by order of General Burgoyne, a riding school for British troops was established, pews and pulpits being torn away and broken up; and when Washington made his triumphal entry into Boston, in March, 1776, he paused, and entering this building, looked down from the eastern gallery on the scene of desolation.

Here, finally, for a long number of years, had been preached the annual election sermon before the governor and legislature of Massachusetts.

The ground where Old South stands, - the old meeting house, first built there, and the present meeting-house - have been the scene of some of the greatest crises, guided by some of the greatest men in our history. We want to keep on this ground, where such things happened, this building, in which such men worked.

William Everett.

The preceding summary of events connected with this historic site was written in 1876 by William Everett when the Old South congregation proposed to sell this meeting-house for demolition so that they might profit by the increased value of the land upon which it stood. Although the region had become a business center during the nineteenth century, the congregation continued to worship here until the great fire of 1872. It was then determined to build the so-called New Old South Church on Boylston and Dartmouth Streets in the Back Bay (completed in 1874).

The New Old South Church
Built in 1874
On the Southwest Corner of
Boylston and Dartmouth Streets
Boston, Massachusetts
1971

A Plaque on the building on the Boylston Street side states:

Old South Church

Preserved and Blessed of God for more than two hundred years while war-shipping on its original site corner of Washington and Milk Streets where it was removed to this building in 1875 amid constant proofs of his guidance and loving favor.

Oui transtulit sustinet

Three Plaque Burial Markers on the angle of this same Church Wall note these incriptions:

Here Lyeth ye Body of John Alden Senior Aged 75 years Deceased March 1701/2	Here Lyeth Buried ye Body of Joshua Scottow Aged 83 years Dec.^{d}Jan. ye 20 1697/8	Ann Quinse ye Aged 13 years Dec.^{d}Sept.^{r}ye 3 1678

The present meeting-house (on the corner of Washington and Milk Streets) was leased to the United States Government to accomodate the Boston Post Office, whose building had been destroyed in the fire. When the government vacated the meeting-house, it was sold at auction on June 8, 1876, for $1,350. The purchaser was allowed sixty days in which to remove it so that the land might be sold separately for $400,000. The work of demolition had already begun when George W. Simmons bought the right to hold the meeting-house uninjured for seven days. During this brief respite energetic efforts to save the building were organized. A great public meeting was called on June 14th, at which Wendell Phillips delivered one of his most spirited addresses, was the first of the many gatherings by which popular support was mustered and funds raised. A preservation committee succeeded in arousing sufficient interest to make possible the purchase of the meeting-house for the Old South Society for $400,000 in October 1876. The gift of $100,000 by Mrs. Augustus Hemenway was the decisive act, but the generosity of hundreds of lessor donors provided a similar sum and mortgages were taken for the remainder. Thereupon the Old South Association

in Boston was chartered to hold and preserve the property, and over a period of years, the mortgages were paid off.

The Association, in addition to maintaining the meeting-house, provides lectures on American history and publishes a series of Old South Leaflets, in which original texts elucidating the history of the United States are reprinted in convenient and inexpensive form. (A subject catalogue of the leaflets is available upon request.) Thus, in undertaking to preserve the record of the stirring events that have taken place in this ancient building the association contributes to popular knowledge of American history.

See also "The Crooked & Narrow Streets of Boston" 1630-1822, by Annie Haven Thiving, pp. 124-125.

The "Old South Leaflets," the principal publications of the Old South Association in Boston, were described in 1888 as "largely reproductions of important original papers, accompanied by useful historical and bibliographical notes." The aim of keeping these convenient texts of historical sources "within the reach of everybody" has been so well kept in mind since the series was begun that the leaflets, now 200 in number, are familiar to countless teachers and students, as well as other readers. Because of the generosity of those who planned "The Old South Work" in education after assuming the responsibility of preserving the Old South Meeting House when it was threatened with demolition in 1876, it is possible, in spite of greatly increased costs, to price these leaflets at 25 cents for each number (1978) with a few exceptions. Twenty-five or more copies may be purchased at a discount.

The following list contains the titles of substantially all the leaflets. ———————— The omitted numbers, for the most part, have been allowed to go out of print in order that the publication program might be concentrated in a narrower field than that considered appropriate fifty years ago.

Orders may be addressed to:

The Leaflet Committee
Old South Meeting House
Washington and Milk Streets
Boston, Massachusetts 02108

Comments on any aspect of the leaflet program will be welcome. Additional copies of this list may be obtained upon request.

The Old South Leaflets
Numerical List

1. The Constitution of the United States, 1787, with Amendments
3. Declaration of Independence, and Jefferson's Draft, 1776
5. Magna Carta, 1215, The Great Charter of King John
7. Charter of the Massachusetts Bay Company, 1629
8. Fundamental Orders of Connecticut, 1638/9
9. The Albany Plan of Union, 1754, ed. L. H. Gipson
10. Washington's Inaugurals, 1789, 1793
11. Lincoln's Inaugurals, 1861, 1865, and Emancipation Proclamation, 1863
~~12. The Federalist, 1788, Nos. 1 and 2~~
13. Ordinance of 1787
15. Washington's Legacies
~~17. Verrazano's Voyage, 1524~~
18. Federal Constitution of the Swiss Confederation 1774
~~21. Eliot, Rev. John. Brief Narrative, 1671~~
22. Wheelock's Narratives . . . . of the Indian Charity School, 1762
23. Petition of Right, 1628
~~24. The Grand Remonstrance . . . . presented to King Charles I, Dec. 1, 1641~~
~~25. Scottish National Covenant~~
26. The Agreement of the People, 1648
27. The Instrument of Government, 1653
28. Cromwell, Oliver. First Speech, 1653
30. Strabo's Introduction to Geography
32. Polo, Marco. Account of Japan and Java, 1298
33. Columbus, Christopher. Letter to Gabriel Sanchez, 1493
34. Vespucci, Amerigo. Account of his First Voyage, 1498
~~35. Cortes, Hernando. Account of the City of Mexico, 1520~~
36. The Death of DeSoto, 1592, from Narrative of a Gentleman of Elvas
~~37. Hakluyt, Richard. Voyages of the Cabots, 1497-1498~~

41. Washington, George. Tour to the Ohio, 1770
38. Lee, Henry. Funeral Oration on Washington, Dec. 26, 1799
39. DeVaca, Cabeza. Journey to New Mexico, 1535
40. Cutler, Manasseh. Description of Ohio, 1770
42. Garfield, James A. The Northwest Territory and Western Reserve, 1873
43. Clark, George Rogers. The Capture of Vincennes, 1779
45. Fremont, John Charles. Ascent of Fremont's Peak, 1842
~~46. Father Marquette at Chicago~~
47. Washington, George. Account of the Army at Cambridge, 1775
48. Bradford, William. Memoir of Elder Brewster
49. Governor Bradford's First Dialogues
50. Winthrop, John. Conclusions for the Plantation of New England, 1629
~~51. New England's First Fruits, 1643 (Harvard College)~~
52. Elliot, Rev. John. The Indian Grammar Begun, 1666
53. Cotton, Rev. John. God's Promise to His Plantation, 1630
56. The Monroe Doctrine
58. Hooper, Rev. John. Letters to Bullinger, 1546-1554
59. Elliot's Sir. John. Apologie for Socrates, 1631
61. Pym, John. Speech against Strafford, 1641
62. Cromwell, Oliver. Second Speech (First Protectorate Parliament, 1654)
~~63. Milton, John. A Free Commonwealth, 1660~~
64. Sir Henry Vane's Defence, 1662
65. Washington, George. Addresses to the Churches, 1789-1793
66. Winthrop, John. Little Speech on Liberty, 1645
67. Mather, Rev. Cotton. The Bostonian Ebenezer, 1698
68. The Boston Tea Party (Thomas Hutchinson)
69. Van der Donck, Adrian. Description of the New Netherland, 1640
70. Debate on the Suffrage in Contress, 1787, from Madison's Notes
71. Columbus, Christopher. Memorial to Ferdinand and Isabella, 1494
72. The Dutch Declaration of Independence, 1581
73. Knox, Capt. John. The Battle of Quebec, 1759
~~74. Hamilton, Alexander. Report on the Coinage, 1791~~
75. Penn, William. Plan for the Peace of Europe, 1694

77. Mather, Cotton. Lives of Bradford and Winthrop
78. Garrison, William Lloyd. The Liberator, Vol. 1, No. 1, 1831
~~79. Phillips, Wendell. William Lloyd Garrison, 1879~~
80. Parker, Rev. Theodore. The Dangers from Slavery, 1854
83. Sumner's Speech on the Crime against Kansas
84. The Words of John Brown
85. The First Lincoln and Douglas Debate, 1858
~~86. Washington, George. The Capture of Boston, 1776~~
~~87. Morton, Thomas. The Manners and Customs of the Indians, 1637~~
~~88. Hubbard, Rev. William. The Beginning of King Philip's War, 1677~~
89. Mendoza, Grajales, Lopez de. The Founding of St. Augustine, 1565
90. Vespucci, Americo. Account of His Third Voyage, 1503
91. Champlain, Samuel de. Founding of Quebec, 1608
92. Barlow, Arthur. First Voyage to Roanoke, 1584
94. Juet, Robert. The Discovery of the Hudson River, 1609
~~95. Pastorius, Francis. Description of Pennsylvania, 1683~~
~~96. Acrelius, Israel. Founding of New Sweden~~
97. Lafayette in the American Revolution (extracts from Memoirs)
98. Letters of Washington and Lafayette, 1777-1798
99. Washington, George. Letters on the Constitution, 1786-1788
103. Adams, John. Inaugural, 1797
104. Jefferson, Thomas. Inaugurals, 1801, 1805
~~106. Calhoun, John C. The Government of the United States~~
107. Lincoln, Abraham. Cooper Institute Address, 1860
108. Livingston, Robert R. The Invention of the Steamboat, 1812
109. Mann, Horace. The Ground of the Free School System, 1846
110. The Romance of New England History
111. Kossuth, Louis. First Speech in Fanueil Hall, April 29, 1852
112. Alfred, King of England. Description of Europe, c. 900

113. Bede, the Benerable. Augustine in England
114. The Hague Arbitration Convention, 1899
~~115. Cabot's Discovery of America. Contemporary Dispatches, 1497~~
117. Hakluyt, Richard. Frobisher's First Voyage
~~119. Raleigh's First Roanoke Colony~~
120. Archer, Gabriel. Gosnold's Settlement at Cuttyhunk, 1602
123. The Universal Empire
~~124. Life in Utopia~~
~~126. Boston in 1788~~
~~128. The Cession of Louisiana~~
129. Monroe's Message on Florida
130. Capt. R. M. Potter, The Fall of the Alamo
131. Potter, Edward G. The Discovery of the Columbia River, (1892)
132. Sumner, Charles. Report on the War with Mexico, 1847
133. Seward, William Henry. Address on Alaska, (at Sitka) 1869
134. Emerson, Rev. William Henry. Fourth of July Oration, 1802
135. Carter, James G. The Schools of Massachusetts in 1824
136. Boston at the Beginning of the 19th Century
138. Letters of Hooper to Bullinger (The first puritan)
139. Holbrook, Josiah. The American Lyceum, 1829
140. Hoar, Samuel. Expulsion from Charleston, 1845
~~141. On National Literature~~
142. Robinson, John. Words of John Robinson
143. Elliot, Rev. Joh. The Daybreaking of the Gospel with the Indians
144. Education and Propertiy
145. Lyon, Mary. Mount Holyoke Female Seminary, 1835
146. Buritt, Elija. A Congress of Nations, 1848
147. Cooper, Peter. Autobiography, 1904
148. Dix, Dorothea. Memorial to the Legislature of Massachusetts, 1843
~~149. Armstrong, Gen. Samuel C. The Founding of Hampton Institute, 1890~~
151. Perry, Matthew Galbraith. Landing in Japan, Report, 1856
~~152. Bon Homme Richard and Serapic. John Paul Jone's Report, 1779~~

155. Wheeler, Capt. Thomas. Narrative of the Fight with the Indians, 1675
156. Lexington Town Meetings from 1765 to 1775
157. Lowell Offering, October 1845
158. Andrew, John A. Address to Massachusetts Legislature, May 14, 1861
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162. Franklin, Benjamin. On War and Peace, 1776-1789
163. Franklin, Benjamin. Plan for Western Colonies, 1754
165. Wise, Rev. John. On Government, 1717
166. Raleigh, Sir Walter. The Invention of Ships, published 1650
167. The Settlemen of Jamestown, by Capt. John Smith
168. De Vries, David Peterson. New Netherlands in 1640
169. New England Confederation, Articles of Confederation, 1643
170. White, Father Andrew. Lord Baltimore's Plantation in Maryland, 1634
171. Penn, William. Description of Pennsylvania, 1683
172. The Fundamental Constitutions of Carolina, 1669
173. Adams, Samuel. The Rights of the Colonists, 1772
175. The Longfellow Memorial
177. Mather, Rev. Cotton. Tribute to Ezekial Cheever, 1708 (Funeral Sermon)
181. Young Heroes of the Civil War
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185. Mather, Rev. Cotton. The First Two Presidents of Harvard, 1702
188. Milton's Treatise on Education
189. Lincoln, Abraham. First Message to Congress, July 4, 1861
190. Gladstone, William Ewart. Kin Beyond the Sea, 1878
191. Winthrop, Robert C. The Centennial of Independence, 1876
192. The Inevitable Trial
199. Pitt, William Earl of Chatham. Speeches on American Revolution, 1766-1775
202. Wolkins, George. The Old South Meeting House, 1910
203. The Proceedings of the Hartford Convention

204. Perry, Oliver Hazard. Account of the Battle of Lake Erie, 1813

206. Constitution of Massachusetts, with Amendments, to 1915

207. Winthrop, John. Model of Christian Charity, 1630

209. Draft Constitution of Massachusetts, rejected in 1788

210. Knox, William. On American Taxation, 1769

211. Adams, John Quincy. The Peach of Ghent, 1814

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229. (Double Number)

230. Francis Hopkinson. The Grand Federal Procession at Philadelphia, July 4, 1788

231. ed., Whitfield J. Bell, Jr. (Double Number)

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